An UNION
With the SON of God by

FAITH,

And, an UNION
In the CHURCH of God by

LOVE,

Importunately Preſſed; in a

DISCOURSE

Which makes Divers Offers, for thoſe *Unions*;
Together with
A COPY of thoſe *Articles*, where-upon a moſt Happy UNION, has been lately made between thoſe two Eminent Parties in *England*, which have now Changed the Names of PRESBYTERIANS, and CONGREGATIONALS, for that of UNITED BRETHREN.

By *COTTON MATHER.*

How long did our Fathers *Sow in Tears* for this *Harveſt*? God hath Reſerved the *Reaping-Time* for us their Children; and therefore let us *Joy before Him, according to the Joy in Harveſt.* Mr. *Meads* Excellent Sermon, on, *The Two Sticks made One.* Pag. 19.

BOSTON, Printed by *B. Green*, & *J. Allen*, for *Samuel Phillips*. 1692.

To the Brethren
Of the Church in the North Part
of *BOSTON*.

IT was in a Weekly Courſe of Sermons on the *Seventeenth Chapter* of *John*, that You were Entertained with ſuch Thoughts, as I do now again (but not without the Concurrent Encouragement of more than One, or two, *Reverend Perſons* in the Neighbourhood) more *Publickly* and more *Durably* lay before You. And that I now ſend theſe Thoughts abroad, is not with a Deſign of ſo much *Boldneſs*, as to Addreſs *all* the Neighbour Churches with my own Apprehenſions about their Intereſts; I leave *That* unto Greater and Wiſer *Perſons*, which all of them are furniſh'd with; but it is more immediately to ſerve *Your* Edification. I ſhall ſhortly give up my Account of my *Stewardſhip* with more [and O that I may do it with *much* *Peace* and *Joy*, if I may ſay before my Glorious Maſter, That While I was with the Expence of all my *Talents*, to that end, Engaging You to accept the *Duties* and *Mercies* of the *New Covenant*, I was alſo careful to Eſtabliſh you in the *Principles* and *Practices* of ſuch a *Church-ſtate* as may maintain *Your Union*, with other parts of our Lords Viſible Kingdom in the World; and may Obtain for you the *Singular Protection* of God, in this Day of thoſe *Earthquakes* which will *Shake* all things, to make way for thoſe which *Cannot be ſhaken*. This, do I Endeavour, in the following Treatiſe, and by this Endeavour I would approve my ſelf,

Your Sollicitous Paſtor, and Servant,

Mather.

To the Very Reverend

MATTHEW MEAD,

JOHN HOW,

AND

INCREASE MATHER;

Of whose Pious and Prudent Endeavours, (among others) the God of Heaven has made a very particular Use, in producing a most Blessed UNION *among His People.*

Much Honoured,

IT was a *Conjecture*, which I had almost called a *Prophecy*, in the Sermon Preached by *One* of You, on the THANKSGIVING Lately Celebrated by *The United Brethren*, for the Signal Mercy and Presence of God, that has appear'd in their becoming *Two*

Sticks Made One, 'You have done That 'in this *Agreement* that promiſes great 'Advantage unto our Brethren abroad; 'it is like the *Beams* of the Sun, which 'Diffuſe *Light* and *Heat* unto *Thouſands* 'at once. I may humbly preſume now to inform *All* of You, That there are *I* ſuppoſe *Thouſands* of Saints no leſs than *Thouſands* of Miles diſtant from you, who are like to Rejoyce in the Sacred *Light* and *Heat*, with which this Bleſſed *Agreement* of yours inſpires them. When that Noble and Equally well *Tim'd* and well *Fram'd* Work of *Accommodation*, wherein You have ſo much Laboured, was once Proſecuted unto that Effect, which your eyes have ſeen, doubtleſs the *Angels* in the *Celeſtial Regions*, were making their Joyful Acclamations thereupon; the Angels I ſay of whoſe Intimate Acquaintance with what is done among the People of God, we do not want *Aſſurances*; the *News* quickly Reach'd *Heaven*, and the *Shouts* upon it were, *Glory to God in the Higheſt, becauſe there is on Earth Peace, and Good Will among men.* But let me alſo

alſo ſuggeſt this further *Joy* unto, *The Counſellers of* This *Peace*, That the *Chriſtians* in the *American Regions*, who dwell in ſuch an *Hæmiſphære* that ſome think the Apoſtle means *Us* by, *Things under the Earth*, do now ſend back the loud and long *Echo's* of your UNION. As *he* that heard a Story of two very Faithful *Friends*, moſt paſſionately Exclaimed, *Utinam Tertius eſſem!* ſo the Churches of *New-England* are ambitious of a Room in all that *Friendſhip* into which they who are Studious of, *A Reformation according to the Word of God*, are by the *Perfect Bond of Charity* now Cementing of themſelves. But that which raiſes this *Deſire* of theſe Churches into a ſort of *Demand*, is, Their having now ſo long *Profeſſed* and *Practiſed* Thoſe very *Principles* upon which our *European* Brethren do now *Unite*, and Exhibited a ſtanding Inſtance of that *Union* after which Your moſt Evangelical Souls have been Aſpiring. Not only have thoſe of the *Scotch* and the *French* Communions, been admitted unto a *Tranſient* Communion in theſe Churches,

Churches, when they have come with
due *Teſtimonials* for it; but alſo in our
Stated Communion, the Name of PRES-
BYTERIAN and CONGREGATIO-
NAL [Yea, and EPISCOPAL too,
when Piety is otherwiſe viſible] and I
may add, the Name of, ANTIPEDO-
BAPTIST, likewiſe, is of no Conſide-
ration; *both*, yea all together do, *As*
one man carry on the Affairs of our
Lords Eccleſiaſtical Kingdom; and the
Subſtantials of *Religion* (perhaps Cri-
tically ſometimes Nam'd only become
the Terms of Sacred Fellowſhip. From
the Conſtitution of a Little *Zion*, here,
which has more than a little of *Hea-*
ven in it, you have had that Invitati-
on, *Come up hither!* and now that God
is cauſing you, *To come out of your*
Graves, (a thing that's doing when,
The Two Sticks become One in the Hand
of God) I do moſt ardently ſollicit
for your *Prayers* and *Cares* before the
Lord, that we may not by any Effects of
our Degeneracies, be put into *Ours*, or
be made indeed, *Things under the Earth.*
While the Authority of *England* has

(and

and may it ever have) Reaſon to ac-
nowledge the *New-Englanders* among
he moſt Loyal *Subjects* in the World;
hope *You* will not forget that here is
Country in a manner *wholly* conſiſting
of your moſt Hearty *Brethren*; I know
ou *cannot*. It may be ſome Recom-
endation for us, That your *Names*
nd your *Books* are precious even to the
rtheſt Nooks of theſe Colonies; We
ead you, *Prize* you, Bleſs God for
ou; and with *Yours*, the Venerable
ames of ADAMS, ALSOP, ANNESLY,
ARKER, BATES, BAXTER, BUR-
ESS, COLE, COLLINGES, CRA-
OCK, DOLITTLE, GILPIN, GRIF-
TH, HAMMOND, HURST, LEE,
AYO, SLATER STEEL, SYLVES-
ER, VEAL, VINCENT, WILLIAMS,
OODCOCK; WOODE, and others,
et Surviving *Men of God*, beſides ma-
y others now *Aſleep in the Lord*, are
mong us, all of them, *As an Oyntment*
ured forth. When any of thoſe *Pil-*
rs in the Temple of God, happen to fall
y the Stroke of Death, even the Ground
America ſhakes at the Fall: So did

it

it Lately at the Tranſlation of the moſt Excellent *ELAVEL*, who, as we hear, *Stole* from you, that Week, that he had been *Moderator* in a General Meeting of Miniſters at *Exeter*, where Solemn Thanks were directed unto *You*, as *three* of thoſe *Worthies*, who not by *War* but by *Peace* had ſignalized your ſelves unto the *Engliſh Iſrael*. But it will more powerfully plead with you for us, if we let you underſtand, which *I now* do, That *New-England* is in a large part but *juſt* the very ſame that you would have your own *particular Flocks* to be, and that whoever attempts the Ruine of *theſe* Churches, intends the *very ſame* for every one of *yours*. It was a ſevere *Perſecution*, that a while ſince drove the *firſt Flamers* of this Territory into the moſt Horrid and Squalid of all *Deſarts*, which with a vaſt Expence of their own Treaſure, Sweat and Blood, is now become ſomewhat *Habitable*. It can ſcarce enter into *ours*, or indeed into any Honeſt or Humane Heart, that any ſhould now thro' the *Sea*, go to follow the poor *Children* of

thoſe

those *First Planters* here, with a *Perſecution* for their *Non-Conformity* to ſuch things as the Errand hither was *a peaceable Seceſſion* from. Nevertheleſs I do again ſee cauſe to be your Petitioner, that you would not let this little *Outcaſt*, be caſt out of your moſt uſeful Thoughts at the Throne of Grace. Tho' *No man care*, for us, Yet (Ye bleſſed Sons of Peace! *)* *You* do; and *One* of you by a tedious Abſence from your Intereſts among us, to attend an *Agency*, in the Courts of two KINGS now Succeſſively on our behalf; have given a Memorable Demonſtration of it. May, *My God think upon all of you according to all that you have done for this People.*

But while *I* thus ask the *Favour* of your Interceſſions for my Country, you will permit me to ask your *Bleſſing* on my ſelf; inaſmuch as you that are, *The Chariots of Iſrael, and the Horſemen thereof*, are all of you *Fathers* unto me. *One* of you is *Naturally* ſo, and I reckon it among the choiceſt of my Advantages; the other *Two* of you, are *Spiritually*

Spiritually ſo; for if ever *I* have g
beyond, *The Almoſt Chriſtian*, or if
ver *I* have Try'd, *The Good of Ear*
Obedience; if ever *I* was inflam'd fo
The Bleſſedneſs of the Righteouſneſs, or
ever *I* Learn'd the Art of, *Delighti*
in God; your Invaluable Writings ha
had their Influences thereupon.

Wherefore, MY FATHERS, havi
here withal brought you, *ſome of t*
Veniſon ['tis Plain, Mean, poor *Ne*
England Veniſon] I pray you, *Th*
your Souls may Bleſs me;

Who am

in all Duty

Your Son and Servant,

COTTON MATHE

Bleſſed

Bleſſed UNIONS.

Recommended, from

John XVII. 21.

That they all may be ONE, as Thou, Father, art in me, and I in Thee, That they alſo may be ONE in Us.

SERMON I.

IT was a very Juſt Remark and Applauſe once beſtow'd upon our Bleſſed Saviour, *That He ſo ſpoke as never man ſpake*; and it is a Reflection to be no leſs Truly made, *That He pray'd ſo as never man pray'd.* Our Lord Jeſus Chriſt, Aſcending into the Third Heaven, where *He ever lives to make Intercеſſion for us*, Left behind Him a ſtanding Monument and Counterpane

of

of that Heavenly *Intercession* by which His *Oblation* for us becomes *Effectual* and the Seventeenth Chapter of *John* i the *Pot* in which this very Cælesti *Manna* is Reserved. Though, *A Scripture is Profitable*, and is like th *Gold*, Precious ; and like the *Sk* Sublime : Nevertheless there are pecu liar Excellencies in *some Scriptures*, an this Chapter may be *Compar'd* unto *Pearl* in that *Gold*, a *Star* in that *Sky* tis, *A Chapter of Degrees* ; & very trul *A Superlative*. The Evangelist *Joh* was of Old Resembled unto an *Eagle* behold, What this High Soaring *Eag* ha's fetch'd from Heaven for our En tertainment here ! Tis a prayer o our Lord Jesus Christ ; whereof I ma affirm, as the Great *Melanchthon* befor me did, *Nec Digniorem, nec Sanctiorem nec Fructuosiorem, nec Magis Pathetica Vocem, in Cælo ac Terra unquam fuis auditam* ; Never was there such *Voice* heard in the World before. Th Words of a *Dying Man*, usually hav in them something that is more tha Ordinary ; the Words of a *Dying* Sai

an

re to be Look'd upon as yet more extraordinary; but methinks the words of a *Dying Jeſus*, muſt be of all the moſt conſiderable. And *ſuch Words* are thoſe that are now before us! It is one of *our* Calamities, *That we know not what we ſhould pray for as we ought.* And one would therefore be Inquiſitive to know what it was that our Lord Jeſus thoſe to *pray for* when He was wreſtling with His Father on our behalf. Certainly *That* ſhould be the very Deſire and Requeſt, which we ſhould all chooſe to lay before our God for our ſelves. When Almighty God makes us, as He *Now* and *Ever* does, the Proffer which He made unto *Solomon*, *Ask, What I ſhall give thee!* Surely, 'twould be our intereſt for us to *Ask*, that He would give us, the very ſame Things which, *A Greater than Solomon*, has *Asked* for us: Our Context here will give us Information thereabout. In the verſe before, we ſee For *whom* our Lord pray'd; and in the Twenty Firſt & the Twenty Fourth Verſes, we ſee, For *what* He pray'd. He pray'd not only for all the *Diſciples* in

that Age, but alſo for all the *Believers* in every *Future Age*. He pray'd, That they might all of them have a Comfortable State *Firſt*, in This, and *Then* in another, and a better World. Now the Text in our Hands, does repreſent *A Glorious Union*, as the beſt Thing which our Lord Jeſus Chriſt, had in His Wiſhes, for his People, upon Earth: and this *Glorious Union*, is here deſcribed, firſt, by the *Fountain* of it; next, by the *Nature* of it; and, thirdly, by the *Pattern* of it; On which we ſhall by the Help of that *Grace*, which This very Prayer (whereupon we are now Diſcourſing) has obtained for us, make our pertinent *Obſervations*.

OBSERVATION I.

There is a Bleſſed UNION, which Believers are to have with Chriſt, *and by Him, with* God.

Says our Lord, *That they may be One in Us*. To penetrate into this, *Deep Things*

Thing of God, we may be help'd by two *Præliminaries*.

Præliminary 1.

The whole Undivided Adorable *Trinity* is concerned in the *Union* which Believers have with the Lord Jesus Christ. This UNION is the Grand Scriptural Myſtery; and (avoiding undue *Images* in our minds) it may be *thus* Illuſtrated.

You may ſuppoſe God the *Father* as a Sacred *Root*; ſuppoſe the Lord *Jeſus* Chriſt, as a *Trunk* iſſuing from it; ſuppoſe the Holy *Spirit*, as a *Sap* running thro' it; ſuppoſe *our ſelves* to be, [and O that we may be!] the *Branches* thereunto belonging; and ſuppoſe our *Good Works* to be the *Fruits* in this way produced. Here is a little *Image* of this Bleſſed UNION! Our *Union* is with God the *Father*; thus we read, in 1 Joh 4. 16. *He that dwelleth in Love, dwelleth in God, and God in him.* Our *Union* is with God the *Spirit*; ſo we read in Rom. 8. 11. *If the Spirit of Him that Raiſed up Jeſus from the Dead, dwell in you.* And our *Union* is with

the Lord Jesus Christ; hence 'tis said in Eph. 3. 17. *That Christ may dwell in your Hearts.* The Term of *Dwelling* is that whereby the Scripture in *those* and *more* places, denotes this *Union*. In this *Union* we become *Temples* for the whole *Trinity*; there is an ineffable *Concurrence* of all the Three Persons in the Eternal God-head, therein to take possession of us. Briefly, it renders us *Children* to God the *Father*, *Pupils* to God the *Spirit*, and *Members* of the Lord Jesus Christ.

Præliminary 2.

It is more *peculiarly* the Lord Jesus *Christ* with whom all Believers have their *Union*. It is the Lord Jesus Christ, as GOD-MAN, who is, *The Head of the Church*; and in that capacity we have our *Union* with Him. Indeed, the *Personal Union* of the Two Natures in our Lord, is that upon the account whereof He is an Object admirably Fitted for an *Union* with us. Hereby 'tis, that He becomes our *Immanuel*, or, *God with us*; and so poor, mean, vile *Man*, may become, *One with Him*.

Qui

Our Lord Jesus Christ is *Man*; and the *Kindred* which by His Incarnation He comes to have unto us, does marvellously make way for our *Union* unto Him. It may now be said, as in Heb. 2. 11. *Both He that Sanctifyeth, and they that are Sanctified, are all of one.* If therefore they become *one*, it will not be such a Monstrous *Union* as *Nebuchadnezzars* Idol show'd, where the *Head* was of one Metal, and the *Members* of another. Our Lord Jesus Christ is *God* also; and the Infinite Perfections of His *Divinity*, do Infinitely furnish Him to bestow those *Benefits* for which His *Union* with us, is intended by God. We are told in Col. 2. 19. *It pleased the Father, that in Him there should all Fulness dwell.* That *Fulness* is needful to obtain and maintain the ends of this *Union*; we have now an *Head* that can supply all His *Members*, with whatever good they have occasion for.

Wherefore, we have now an opportunity to Enquire,

What is that UNION which we are to have with our Lord Jesus Christ?

1. There

I. There might many Things be *Negatively* spoken, to rectify our Apprehensions about our *Union* with our Lord. But especially *three* such Things as these.

First, We must not propound unto our selves an *Union so Remote*, as what shall be *Mental* only. The Soul does in a manner *Unite* it self, with what it *Looks*, or *Thinks* upon; *Contemplation* affords unto us a sort of *Union* with what is laid before it. But our *thoughts* on the Lord Jesus Christ, are not those Things, wherein does consist our *Union* with Him; tho' indeed the *Union* cherished by those Holy Thoughts.

Nor may we, Secondly, propound unto our selves an *Union so Confus'd* as what shall arise to be *Personal*. The *Familist* has counted himself so *united* unto our Lord, as to be, *Christed with Christ*; but our *Union* will afford no room for such Nonsensical and Blasphemous *Gibberish*. Our whole *Persons* are to have an *Union* with the whole *Person* of our Lord Jesus Christ; and yet our *Union* will not make our persons to become *One Person* with Him.

Let

Let me add, Thirdly, That the Fundamental Hæreſy of *Quakeriſm* receives no Countenance from our *Union* with our Lord. There is a certain, *Inward Excuſing or Condemning Principle, which men are Born withal*: and the *Quaker* (if I can underſtand him) holds This Principle to be, *The Man Chriſt*, Or as their Jargon for it is, *A meaſure of that Man.* The Viſible and the Tangible *Fleſh* which hung upon the Croſe without the Gates of *Jeruſalem*, the *Quaker* calls, *The Bodily Garment of that Man, Chriſt*: and what is now become of that *Fleſh*, he is lothe to ſay; While he will fallaciouſly grant you the *Man* to be Aſcended into Glory. The *Quaker* do's alſo Count his own *Fleſh* to be ſuch another *Bodily Garment* unto the *Man Chriſt*, and his having of that *Man* thus on Him, is that by which he Expounds, *The Coming of Chriſt in the Fleſh.* You ſee what an *Union* this Heretick pretends to have with our Lord Jeſus Chriſt; He not only has, *The Man Chriſt*, within himſelf; but he does in effect make himſelf to be, *That Man.*

We

We all of us have within us, a Con*science* which is, *The Candle of the Lord*; but an Enemy to fair Distinctions, will have, *The Candle*, to be, *The Lord Himself*. Methinks, these people help to fulfil the Prophecy, That before the Coming of our Lord, Men shall say, *Lo here is Christ, or there!* and there shall arise, *False Christs*; and they shall say, *Behold, He is in the Desart!* But what will they Reply to the Challenge which One Recovered out of *Quakerism* has lately given them, wherein he tells them, 'If this your Foundation stand 'sure, it would follow, That all honest 'Pagans, Jews, and *Mahometans*, are in 'Christ as well as you; and true Christians, Believers, Disciples, Followers 'of Christ (at least, as to the Mystery) & so your *Brethren in Christ*. And indeed! There is no Man ordinarily without a *Principle* which will *Excuse* him, when he thinks he does *well*, and will *Condemn* him when he thinks he do's *Ill*; but is the *Man Christ* so *United* unto *every man*? Sure I am, the Apostle affirms of *some*, what we may as well apply to *most* in the World; Eph. 2. 12.

e were without Christ.

Pardon me then, that I thus largely nter this particular Caution, againſt he *Strong Deluſion* of the *Quakers*. This ge and Place, wherein the *Light* of he Goſpel has been more Eminently inn'd againſt, is moſt in danger to be iſited with that Spiritual Plague of *Quakeriſm*, which under the Notion of *Light* ! *Light* ! will decoy the Souls of nen into the moſt *Horrible Pits* of *Darkneſs* into which any *Fools Fire* can educe 'em.

II. But it may be now expected, that ome things be more *poſitively* ſpoken, bout our *Union* with our Lord.

Wherefore you may take this Gene- al Idæa of it.

It is our *Coalition* with the Lord Je- us Chriſt, or, the *Conjunction* of the ord Jeſus Chriſt with us, as a *Vital Principle* unto us in the Enjoyment of od.

I do ingenuouſly and ſorrowfully onfeſs, That I cannot fully Explain hat great UNION which we have with ur Lord Jeſus Chriſt. For a full Deli-

nea-

neation of it, I must adjourn you till w
have [*And O our God, Give it unto us*
a Joyful meeting in the Kingdom of o
God. Our Lord has told us, in Jo
14. 20. *At that Day, ye shall know, th*
I am in my Father, and you in me, and I
you. Neighbours, *At that Day*, wh
the *Free Grace* of God shall fetch aw
the *Spirits* which now manage the
Crazy Limbs, to the *Gardens* into whi
the Lord Jesus has now with-draw
Himself; *At that Day*, when the *Ri*
Grace of God shall Raise these *Bodies*
our Humiliation out of our Graves,
make a vast *Army* whereof the Lord J
sus is to be the *Standard-bearer*; (Allo
me the *Tears* which now fall at t
Hopes of *That Day*!) *Then*, if you a
me, *What it is to be United unto the Lo*
Jesus Christ? Some Rare, some Ne
some Adæquate Things may *Then* be sa
upon it. And yet in the mean Tim
even, *At this Day*, it may be a litt
Stammer'd at.

Suffer me then a little to descant u
on two Scriptures, which being Tog
ther Considered, may set this *Union*

True Light before us. One is that in Cor. 6. 17. *He that is Joyned unto the Lord, is One Spirit.* Another is that in Gal. 2. 20. *I Live, yet not I, but Christ liveth in me.* In this *Union*, we are so *Joyned unto the Lord*, as that we are parts of a *Mystical Body* which He ha's in the World; and He do's by the Influences of His own *Spirit*, make us all Resemble one another in our *Living* unto God. Briefly, there are two Things which will Compleat our *Union* with our Lord Jesus Christ; and I do solemnly advise you, that while these Things are Declaring, Your *Hearts* do with all manner of Compliance and Agony accompany them. So may you at this Moment come into this *Union*, and this Day for that cause may be forever with you, *Much to be Remembred.*!

First, We are to *Receive* the Lord Jesus Christ, as the Almighty God ha's Offered Him: and O that you would so Receive Him! It was wish'd in Eph. 3. 17. *That Christ may dwell in your Hearts by Faith.* In this *Union*, the Lord Jesus Christ begins with us, by Infusing in-

into us that *Life*, the firſt Act where
is our *Faith* in Him. By this *Faith* i
is, that we are to *Receive* the Lord Je
ſus Chriſt, wherein we become *One* wit
Him, and ſo, have *Power to be called t*
Children of God. A *Matrimonial Co*
tract, is that by which the Holy Gho
Expreſſes unto us our *Union* with ou
Lord; it ha's much of a *Marriage U*
nion in it. Know then, that the Lor
Jeſus Chriſt Employes His *Proxies*, Hi
Agents, His Miniſters, upon this mo
Surpriſing Errand; His *Miniſters* an
His *Angels*, and with an Ardor lik
what is in *Flaming Fire*, they *Wooe* u
to an Acceptance of the Lord Jeſu
Chriſt. Theſe Embaſſadors of the Lord
come and plead with us, *That we woul*
be Married unto the Son of God, the Prin
of Heaven, and the Lord of Glory. The
ſet before us the *Neceſſity* of this Match
that we cannot be, *Happy if we abi*
thus un-married: They ſet before us th
Utility of this Match; that if Chriſt b
ours, *All is Ours*: They ſet before u
the *Amiableneſs* of the Perſon who Con
deſcends to make this moſt Aſtoniſhin

Motio

lotion to us; that He is, *Altogether Lovely*; and can't we *Love* Him? that He is, *The Desire of all Nations*; and can't we *Desire* Him? They lay before us, the *Terms* of the Match; that if we do but cordially *consent*, we shall certainly *Enjoy*; and that if we are willing entirely to Live *With*, and *For* the Lord Jesus Christ, and *by Him* to bring forth Fruit unto God, we shall be made partakers of this Blessedness. Our Hearts must now be conquered; we must Heartily say, *Amen*, and *I will*; Were it such a *Day of Gods Power* on our Souls, the Match were now made immediately. In short, we must now *Renounce* all other *Lovers*; and hearken to the Lord Jesus, when He says unto us, *Thou shalt be for me, and not for another.* We must Renounce the flesh; and Resolve, *To Humour that shall never be my chief Interest any more.* We must Renounce the *World*, and Resolve, *To follow that shall never be my main Business any more.* We must Renounce the *Devil*, and Resolve, *He shall never more Lead me Captive at His*

Will. And we must now *Embrace* the Lord Jesus Christ, in all His *Offices*. Even a *whole Christ*, both the *Prince*, who gives *Repentance*, and the *Saviour* who gives *Remission of Sins*. We must Embrace the *Instruction* of the Lord Jesus and profess, *The Scripture and Spirit of Christ shall be my Guide. His Eye-salve shall Illuminate me.* We must Embrace the *Atonement* of the Lord Jesus and profess, The *Righteousness of Christ shall be that in which only I will appear before the Judgment Seat of God: His Holy Life, His Bitter Death, His Continual Intercession, shall purchase all of my Salvation.* We must Embrace the *Government* of the Lord Jesus, and profess *The Kingdom of Christ shall be set up within me; my Heart and Walk shall be by him directed; and by Him shall I be made a Conqueror over the Enemies of my Soul.* And yet when we attempt this Reception of our Lord, we must be sensible of our utter *Inability* to perform any part of it; we must Cry to Him, and *Hope* in Him, for the Assistance of our weak Endeavours.

But

But, Secondly. The *Spirit* of the Lord Jesus Christ will then marvellously maintain His *Interest* in our Souls: and I pray *ask* for that *Spirit*, of Him that says, *He will give it unto them that ask it.* It is said in 1 Cor. 15. 45. *The Last Adam is a Quickning Spirit.* The *Quickning Spirit* of the Lord Jesus Christ, will now take possession of us, and keep the *Holy Fire* always alive upon the *Altars* of our *Hearts.* That *Spirit* will *Inform* us; He will cause us *To know the Things that are Spiritually Discerned*; He will cause us *To Behold Wondrous Things out of Gods Law*: He will give us right and clear Apprehensions of those Things which *Eye hath not seen, Ear hath not heard, and Heart not Conceived.* That Spirit will *Incline* us; he will make us, *Ready to every Good Work*; he will dispose us to those things that are, *Holy, and Just, and Good*; he will cause us to like, *Whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are*

of good Report. That Spirit will Defend us; He will Teach our Hands to War and our Fingers to Fight, in the Battel of the Lord; He will make us Fight the Good Fight, and keep the Faith, and Finish our Course; He will make us Conquerours and more than Conquerors over all our Interiour Adversaries. In a word, That Spirit will give us the same Affections and the same Experiences that are in the other Sheep of our Lord Jesus Christ, even such as we never saw, or knew, and such as are conceal'd at a thousand Leagues Distance from us. Yea, That Spirit will make us feel something of Heaven upon Earth; something of the same Loves, and the same Joyes, that replenish the Souls of the Saints Triumphant above, is now distill'd in some measure into the Saints Militant here below. And that Spirit will even Reserve and Renew such a Portion of the Dust, into which our Dissolution do's incinerate us, as that the Tabernacles wherein we now Lodge, at the Resurrection shall become Temples unto Himself World without End. In fine, The Second Adam will

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His *Quickning Spirit*, will give us Releef against all the *Death* which is from the *First Adam* with *Original sin* deriv'd unto us. *This* is that *Union* with our Lord Jesus Christ, which O that we were all come unto!

And now you will easily discover two singular Properties in this *Union*. First, It is a *Mysterious Union*. There are Three most Wonderful *Unions*, which we are in our *Creed* acquainted with. We are all of us as *Owls placed before the Sun*, when we go to Comprehend them. *Mysterious* is the Union of *Diverse Persons* in *One Nature*; such an Union there is in the *Godhead*; it is said in 1 Joh. 5. 7. *The Father, the Word, and the Holy Ghost, these three are One.* *Mysterious* is the Union of *Diverse Natures* in *One Person*; such an Union there is in our *Saviour*; it is said in 1 Tim. 3. 16. *Great is the Mystery of Godliness, God manifest in the Flesh.* And unto the most *Mysterious Unions* may be annumerated that of two *Distinct Natures*, and of two *Distinct Persons*, by *One Spirit*. Hence the Apostle

speaking of *Adams* Marriage (
not every Marriage that is so) as
Type of this Union, makes that No
upon it, in Eph. 5. 32. *This*
a great Mystery. And therefore, if yo
mind it, this *Union* was one of the la
Things in which our Lord Jesus Chri
instructed His Disciples: when the
Capacities were most improved, an
when He was to leave the highest an
hardest of all His *Lessons* with them
this UNION was then insisted on.

Secondly, It is a most *Intimate Union*
it brings a Mutual *In-being* with it. B
this Union, we are *in Christ*, as 'tis sai
in 2 Cor. 5. 17. *If any man be in Christ*
there is a New Creature. And Christ i
in us; as 'tis said in 2 Cor. 13. 5. *Jesus*
Christ is in you, except you be Reprobates.
Let us a little Examine some of the Si
militudes by which this Union is repre
sented in the Word of God, and w
shall see that it is most admirably *Inti*
mate. Our *Union* with our Lord, i
like that of the *Foundation* and the S
perstructure; thus 'tis said in Eph. 2. 21
In whom all the Building fitly fram'd toge
ther, groweth unto an Holy Temple in th

Lord? And yet this Comparison fails, because there is no Communication of Life in this matter. Nearer then; our Union with our Lord, is like that of a Root and the Branches; thus 'tis said: In Joh. 15. 5. *I am the Vine, ye are the Branches; He that abideth in me, and I in him, the same bringeth forth much Fruit.* And yet this Comparison also fails, because a Graff is oftentimes more Excellent than the Stock. Nearer yet; our Union with our Lord, is like that of a Head and the *Members*; thus 'tis said, In 1 Cor. 12. 17. *Ye are the Body of Christ, and Members in particular.* And yet this Comparison likewise fails, because there the parts are some of them nobler to it, some of them further from. All these be *Real* Comparisons: Let us look upon a *Relative* one. Our Union with our Lord is like that of a Wife to her Husband. Hence, 'tis a Nuptial Song, which we have to Celebrate it in the *Canticles*. Thus 'tis said, In 2 Cor. 11. 2. *I have Espoused you to one Husband, that I may present you, as a chast Virgin to Christ.* It is what

we have in our *Baptiſm* a *Symbol* of
'tis ſaid in Act. 2. 38. *Be Baptiſed every one of you in the Name of Jeſus Chriſt*
As a *Wife* comes to wear the *Name* of her *Husband*, when ſhe is once Married unto him; ſo is the *Name* of Jeſus Chriſt put upon them that are United unto Him. 'Tis INTO Him that they are *Baptiſed*; and as in *Circumciſion* of old, *Zippora* (whom we miſrepreſent as calling *Moſes*, *A Bloody Husband*, called her Infant, *One Eſpouſed by Blood unto the Lord*; ſo in *Baptiſm* the Children of Men are viſibly *Eſpouſed* unto the Lord Jeſus Chriſt. And yet this Compariſon too, is not ſufficient, becauſe the neareſt *Conjugal Union* may be *Diſſolved* by Death: Whereas our Union with our Lord, is Everlaſtingly *Indiſſoluble*. He ſays, *I will betrothe thee unto me for ever*; and he ſays, *We ſhall abide in him*. It is a Knot that never ſhall be broken; I ſay, *Never! Never!* The very *Heavens* may *periſh*; but thou, O Bleſſed UNION, *ſhalt endure*; *they may all of them wax old like a Garment, but thy years never ſhall have an end.*

APPLICA-

APPLICATION.

And now, that ſo theſe *Faithful Sayings* may not be Loſt upon us.

1. Let every perſon among you all, be overcome and perſwaded this Day, to give ſuch an *Entertainment* unto the Lord Jeſus, in your Hearts, as may produce your *Union* with Him. I pray, take *Room* for a precious Jeſus in your Souls; that ſo, He may ſay concerning you, *I am in Them*? This is, *The Thing*, which will ſettle an Eternal *Union* between Him and You; without *This*, you remain without *Chriſt*, and ſo without *Hope* for ever.

You muſt imagine me this Day to be one of the Diſciples, that come to Demand a *Room* (as they did of old, in *Mark* 14. 14) for the Entertainment of the Bleſſed Jeſus. I pray, where is the *Room*? Let your Anſwer be, *Lord, in this poor Heart of mine; Come to dwell there by the Spirit of Faith for-ever!* Reply thus; and O do not ſhut him out of Doors. It is the ſweet voice of our Lord

Lord Jeſus, in Rev. 3. 20. *Behold, ſtand at the Door and Knock.* And deed, how many *Knocks* has He b making at the *Doors* of your Souls is ſaid, *Is not my Word an Hamm* Why, That *Hammer* has been *Knock* at your Hearts for many a Day; y the *Golden Rod* of your Enjoymen and the *Iron Rod* of your Affli has alſo been loudly Rapping the That you would give Admiſſion to Spiritual Efficacies of the Lord Jeſu your Souls; And will you ſtill keep H out of *Doors?* Why, Sinners, the *Ha is his own*, as *Paul* ſays of the *Clou* for he hath both *Made* it, and *Bou* it; it is by the Right both of *Cre on* and of *Redemption*, HIS; and w you ſtill Bar him out of *his own?* Gi me leave then to make that Cry fou in and thro' this great Congregatio Pſal. 24. 7. *Lift up your Heads, O Gates, and be ye lift up ye Everlaſti Doors, and the King of Glory ſhall co in.* So I ſay, and could I ſpeak powerfully as the *Laſt Trumpet* ſhall, would chooſe *This* to ſay among yo

d unto all the World. *Give way ye lasted Gates, in the hearts of miserable mers; Fly open, ye Doors of Never-ing Souls, for the King of Glory de-ands an Entrance at you, that so he ay have an Union with us all.* But hat shall I say, that may further ove you thereunto?

Consider 1. How infinitely *worthy* a Room in your Hearts, the Lord s is! Look upon his *Dignity*, and e whether it be fit for you to put ights upon him! When the *Angels* ehold him, (for 'tis *him* they beheld) Isa 6. 3. they cry out, *Holy, Holy, oly is the Lord of Hosts, yea, the whole earth is full of his Glory.* And will ay of you be loth to have *An heart ll'd with the Glory of that holy Lord.* When he first came to Heaven after s being *made Flesh*, O had you seen what a Welcome all the Inhabitants f the Heavenly Regions gave unto im there! Doubtless, the whole Ci-y of God was presently *mov'd* at the Report of his Arrival, and they all ast themselves down before him, with

most

most Joyful Adorations owning, *Our Lord, our Lord, Thou hast mad New Heaven for us by thy coming ther.* Alas, those *Hearts* are noth but meer *Hells*, which do not give like Welcome to this Matchless *Lo* Again, *Look* upon his *Relation*, a see whether it be congruous for h to be slighted with you. He spe to us in that *Language*, Cant. 5, *Open to me my Sister, my Love,* Dove. Is it according to the Ru of *Civility* or *Behaviour*, for a Si to bid her *Brother* be gone, or Wife her Husband, or a Child Father? Truly, far *worse manners* used in the Contempt that you thr upon the *Lord* Jesus Christ. It w most abominably *Insolent* for the *P* to make his *Emperour* wait three d in the Cold abroad, before he wo give him Audience; but methinks more abominable for us to serve o SAVIOUR so. And that which gravates the miscarriage, is, The *E nestness*, the *Vehemence*, the *Importun* with which our *Lord* presses for

Ro

Room in our Hearts. We find Him ſaying, in *Prov.* 1. 22. *How long!* and in Mat. 23. 37. *How oft!* He has been *Long* and *Oft*, Entreating that we would once take Him in; and O how can you refuſe him ſtill! We find that at our *Importunity* he opens his Doors to us; and it will be hard indeed if at his *Importunity* we do not open ours to him. *Importunity!* did I ſay? *Lord, that ever thou ſhouldſt be ſo ſollicitous for ſo mean a Room as theſe Hearts of ours!* But he would once have a *vile Stable*, and will ſtill have an *Unclean Heart*, the Room, in which he will Magnifie his Grace.

Conſider, 2. What Vaſt, what Rich *Advantages* you will have by giving to the Lord Jeſus a Room in thoſe Hearts of yours. To *receive a Prophet*, has been ſometimes repreſented and experienced, as a very gainful thing; but what is it then, *To receive a Jeſus*, think you? While the Lord Jeſus is calling at your Doors, He ſays as in Rev. 22 12. *Behold, I come, and my reward is with me*, I may tell you, That

you'l be well *Rewarded* for giving Room to such a Guest as he: he never comes Empty-handed into any Soul. What will be the *Reward*? It will be a *Feast*; he will *Feast* you with such Dainties as an Ignorant and Besotted World is not concerned about; for says he, *If any man hear my Voice, and open to me, I will come in to Him, and Sup with him, and he with me.* This a most Refreshing, Reviving, Satisfying *Fellowship*, which the Lord Jesus will now give you with himself: and he will replenish you with, *Fulness of Joy.* When the *Ark*, which was but a Shadow of our Lord Jesus Christ was in the *House* of *Obed-Edom*, it is said, *The Lord blessed him, and all that he had.* How much more if the Lord Jesus Christ, himself were in your *Hearts*, would it then be said, The *Lord has blessed that poor Sinner in all his Interests!* If *Zacheus* once open his Doors to the Lord Jesus Christ, what follows? even that Assurance in Luke 19. 9. *This Day Salvation is come to this house.* I say then, open the Door

of your Souls to the Son of God; and the next News will be, *Salvation is come to this poor Soul; This undone Soul, is now made partaker of Grace, of Glory, of all that is Good.* Whatever *Wisdom*, whatever *Righteousness*, whatever *Sanctification*, and what *Redemption* soever, you have wanted all this while it shall come along with that Jesus, whom you now give a Room unto. But,

Consider 3. If you do now keep the Lord Jesus out of your Hearts, *What will be the Consequence?* Truly, There is Danger that he will *never* come into your Hearts at all, if they be not now opened for him: Inasmuch as according to that in 2 Cor. 6. 2. *Behold, Now is the Acceptable Time, Behold, Now is the Day of Salvation!* And if you should *Never* be thus wrought upon, alas, what an horrible issue does then abide those Desolate Souls of yours? We read in Col. 1. 27. *Christ in you the hope of GLORY.* O There is no *Hope* of your ever coming to GLORY, if you be not thus *United* unto the Lord Jesus Christ. If the Lord be not now *in you*, how can

you Dy *in Him* at last? but wo to you, if you do not so! And, mark what I say, every Denial that you give to the Lord Jesus, of a *Lodging* in your hearts, does but confirm the Devil in his possession of those forlorn, doleful, woful Hearts; and more incurably fix you in the State of them of whom 'tis complain'd, *How long shall vain Thoughts lodge within you?* 'Tis probable that the House in which I am now speaking, is full of *Devils*; and they Rage, they Storm, they *Tremble*, at the Things which I am Delivering, lest any of your Souls be now prevailed with, to Entertain the Lord Jesus Christ. There is almost Exact Notice taken whether any of you do still continue Obstinate in *Refusing*, or, which is all one, *Delaying*, to, *Receive Christ the Lord.* If you Do, 'tis a thousand to one, but the Devils get some such dreadful *Permission* from the Lord Jesus Christ, as this, *Go; since they won't have me, do you enter into them, as you did into the Swine of old.* So the Devils which are call'd, *The Power* [or *Army*] *of the Air*, will Enter into your Souls,

Souls, as *Insensibly* as you suck in, *The poison of the Air*, when Epidemical Contagions are about you; and for your Destruction, as *Efficaciously*. The *Consequence* of This, is now like to be your Penal and Final *Impenitency* in your Unbelief. Thus, I am afraid, *And, O Lord, thou knowest I mourn when I think of this!* That every *Knock* which I am giving in the Name of the Lord Jesus at many of your Hearts from Day to Day, does but *Ripen* some of you apace for the Fiery Vengeance which must Overtake them, *That Obey not the Gospel of God.* But O take a seasonable Warning of the Thing which then will come upon you? It is foretold, in Luk. 13. 25. *When the Master hath shut the Doors, and ye begin to Knock, saying, Lord, Lord, open to us, He shall answer, I know you not.* Why, This is what it will at last come unto; you'l one Day beg with Tears of *Blood*, *Lord, Lord, open the Doors of thy Heavens for me!* But you must expect no Replies but such Thunders as those, *No, Remember, you would not once open the Doors of your*

Hearts for me; As I cry'd and you would not Hear, so you shall Cry, and I will not Hear; Depart, I know you not.

Come then, Come to a better Temper. Think what *Answer* to make unto the Demands of the Lord Jesus Christ. And, I pray, what Answer is it? He demands, *Wilt thou consent that I take possession of thy Soul for my self?* Let your Answer be, *Come in, thou blessed Lord, why standest thou without? Come in, and Influence this Heart of mine, and work all thy Works in me and for me.* Be *Hearty* in this Answer; and the Lord Jesus Christ will presently so *Unite* you to Himself, that you shall say, *My Beloved is mine, and I am His for ever.*

II. And now, if you are thus come unto an *Union* with the Lord Jesus Christ, I pray, give an Entertainment also unto the *Duty* and *Comfort* which belongs unto such Believers. To speak distinctly,

1. It is your *Duty* to beware of *Sinning* against God, with a *Caution* beyond what is in other men. *Your* Sins have *Aggravations* in them above the

the ſins of others in the World; for, as tis ſaid, in 1 Cor. 6. 15. *Know yee not, that your Bodies are the Members of Chriſt? ſhall I then take the members of Chriſt, and make them the Members of an Harlot? God forbid*: Even ſo, Know you not that you are *United* unto the Lord Jeſus Chriſt? And ſhall that very *Head* which is *United* unto the Lord Jeſus, become, *A Shop of Wickedneſs?* Or, ſhall that very *Tongue*, which is *United* unto the Lord Jeſus, become, *A Fire-brand of Hell?* Or, ſhall thoſe *Hands*, and thoſe *Feet*, which are *United* unto the Lord Jeſus become, *The Weapons of Unrighteouſneſs!* I ſay, *God forbid!* The Repenting *David* reckon'd it an Aggravation of *his* Offences, (as 'tis carried by ſome Great Interpreters) *That in the Hidden part, God had made him to know Wiſdom*; and if God have Raiſed *us* to an *hidden Union* with His own Son, it makes our Offences to have ſome ſingular Exaſperations in them. The, *Provocations of Sons and of Daughters*, are more than Ordinary Provocations in the Reſentments of our God;

His

His Holy *Spirit*, is more than Ordinarily *Grieved* at them; and He is in this World uſually moſt *ſevere* and moſt *ſpeedy* in the Chaſtiſing of thoſe Provocations; however, as to what concerns the future World, *He will forgive their Iniquities*. O then, whoſoever ſhall by Sin Diſhonour the Lord Jeſus Chriſt, let Him not have cauſe to ſay concerning *You*, as in Pſal. 55. 12, 13. *It was not an Enemy; then I could have born it; but it was thou, a man, mine Acquaintance*, [and one United unto my ſelf!] A Wound from a *Friend*, how grievous is it!

2. And that you may be the more fortify'd againſt all Temptations to ſin, Let your *Comfort* be ſet before you. But what is it? In ſhort, All of CHRIST is yours: and you know who ſays, *Chriſt is ALL!* You may Cheerfully lay that Claim in Cant. 2. 16. *My Beloved is Mine*. And if ſo, the Richeſt, the Faireſt *Perſon* imaginable, and One before whom the very Sun in the Firmament is black, has beſtow'd Himſelf upon you; and with Him, you have all ſorts of *ſure Mercies*

Mercies for a *Portion*, albeit you do your ſelves bring nothing but Wretchedneſs and Raggedneſs unto Him. If this be not enough, I'l add, All of GOD is Yours; for indeed, Chriſt is *God*. It may be ſaid unto you, as in Iſai. 54. 5. *Thy Maker is thy Husband; The Lord of Hoſts is His Name.* Are there no Afflicted *Widowes* here, to lay a very Particular Hold upon ſuch a Word as that! The Immortal God now tells you, *My Power is yours to Releeve you*; and, *My Wiſdom is yours to Direct you*; and, *My Goodneſs is yours, to Pitty, Pardon, Succour you!* O Tranſcendent Conſolations!

But Perhaps, While you live in *This World*, you won't be Comforted, unleſs you may have ſomething of *This World* among the reſt of your Conveniencies. Well then, I am to advertiſe you, *That all the Good of the Whole World* is yours; for Chriſt is, *The Lord of all*. What ſaies the Apoſtle, in 1 Cor. 3. 21, 22, 23. *All things are yours, and ye are Chriſt's*? and what a full *Inventory* is there of your Goods! If there be any thing, that

that God shall see *Good* for you [an
O for shame, leave to *Him* the Jud
ment of *That!*] you shall certain
have it Confer'd upon you. Med ta
now on these things, and let Him th
ha's this *Union* with you; now have a
Glory from you for ever.

III. But your *Union* with the Lord'
sus Christ may strike *Terror* into th
Hearts of your Adversaries; and I pra
let *Them* give a due Entertainment unt
this, *Terror of the Lord*. There is
certain People in the World, and *Ne*
England, as well as *Old*, is Considerabl
for having such a People in it; a Pe
ple which are Evidently acted by a *Sp*
rit of Respect unto the Rules of Univer
sal *Godliness*, *Righteousness*, and *Sobriety*
a People in whom there is a *Spir*
which inclines them to Live
those who *seek an Heavenly Country*
'Tis that *Spirit* which hinders the
from *Conforming* not only to the *Vic*
which their *Neighbours* are infecte
with, but also to whatever parts o
means of *Worship* for which they are n
satisfy'd, that they have a sufficien

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Warrant in the Word of God; 'twould be well if men would awaken themſelves to ſee what *Shiboleths* the Devil does invent in every Age, for the *Diſcovery* of this people; and then what *Inſtruments* he has for the *Deſtroying* of them. But let me now make an Appeal to the *Conſciences* of all thoſe that are the Malicious Enemies of ſuch a people; *Do not you in your Conſciences, think, That an Holy People have an Union with an Holy Jeſus?* How dare you then to malign, moleſt, and oppreſs, any whom you do in your Conſciences judge to be, *An Holy People*? Be it known unto them, That ſuch a People have an *Head* in Heaven, who feels all the Blows and Wrongs that theſe give unto them here. *Inſultantur Nos, & in Nobis Deum*, ſaid *Salvian* very truly of old. Hark to the *Thunderclaps* that Rumble in Heaven upon every one of their unreaſonable Perſecutions; they are theſe, in Act. 9. 5. *The Lord ſaid; I am Jeſus, whom thou Perſecuteſt!* and let them look for hot *Thunder-bolts* to be thence diſcharg'd at laſt upon them, if that they

they ſhall Impenitently go on to Perſe-
cute; perhaps while they are *Eating up*
the People of God, as they *Eat Bread* [the
can Eat 'em without *Salt*!] they Diſ-
ſemble the *Fear* which their Conſcien-
ces do ſecretly give them, *That God is*
in the Generation of thoſe righteous ones;
albeit alſo their ſtanding without *Fear*
before them, is to them, *An Evident*
Token of Perdition; yet they ſhall one
Day *Feel* more than they now can
Fear. Fool-hardy Creatures, Do they
know where they ſtrike? The Lord of
Heaven ſays unto his people in Zech.
2. 8. *He who touches you, touches the Ap-*
ple of his Eye. It ſeems, they had a
good go to tear out the very *Eyes* of
the Omnipotent God, who *Beholds* all
their Villanies; and that God will
make them find that they are but
pulling and cutting out their own
Eyes in all the do. There was a King
of *Scotland* once called, *The poor mans*
King; But much more ſuch an one the
King of *Heaven* is; and He has more-
over moſt nearly *United* Himſelf unto
that *poor* people whom He is a *King*
unto

unto. Can you then *Dream*, That He will ſuffer the Injuries done unto a people thus Intereſted in Himſelf, to paſs Unrevenged? In the Dreadful Day of God, the Fearful *Doom* of theſe *Men of the Earth*, from the Mouth of the Lord Jeſus Chriſt will be, *You have done to Me, what you have done; Depart with your Maſter, into Everlaſting Fire.* And in the mean time they are pulling down upon themſelves, that *Great STONE*, which always breaks the Bones of thoſe unhappy Miſcreants that it falls upon. I ſay, *Conſider of this, leſt you be Torn to pieces, and there be None to Deliver you.*

SERMON II

THere are now a few Thoughts more to be ſpent by way of *Appendix* to thoſe which have already been ſpread before you. Chriſtians, *I* am to do my

part, that becoming *One*, with the Lord Jesus Christ, you may *also*, and *therefore*, become, *One* among your selves.

OBSERVATION 2.

There is a Blessed UNION which Believers on the Lord Jesus Christ, are Thro Him, *to have with* One Another.

In *Chrysostoms* Dayes, 'twas, I think, an usual and ungodly *Superstition* among many people, to make, *The Seventeenth Chapter of John*, a sort of *Spell* whereby *Evil Spirits* were Exorcis'd among them. It will be but agreeable to the best *Religion*, if *One Verse* in that Chapter may now prove a *Strong Charm*, [it is a piece of *Gods Spell*!] to lay those *Evil Spirits* of *Contention* and *Confusion*, which have sometimes too much obtained among the People of God.

I am therefore now to mind you, That the same *Spirit* which Unites Believers unto the Lord Jesus Christ, as *Members* to their *Head*, is also to Unite the *Members* unto *each other* in the Lord.

Lord. I am to Addreſs you in the Words of the Apoſtle, Phil. 2. 1,2. *If there be any Fellowſhip of the Spirit, be like-minded, having the ſame Love, being of one Accord, of one Mind.* Let us prove our *Union* with the Lord Jeſus Chriſt, by our having of that *Spirit* which He does Inſpire all Believers with; and let us prove our having of that *Spirit* by our *Union* with all Believers. Our Lord here ſays, *That they all may be ONE.* The Greek Word is of the Neuter Gender; and *Luther* thinks that the Work, *Soma*, or *Body*, is the Subſtantive to be underſtood. And indeed we are to be in our *Union*, as one *Body* of the Lord Jeſus Chriſt. It is not enough that we have an *Inviſible Union* with all the Saints of God; but we muſt have a *viſible Union* too, or ſuch an one as our Context mentions, *That the World may Believe*, at the Contemplation and Invitation of it. If then it be the

Queſtion;

Wherein ſhould the People of God be all United?

The Answer is,

First, We are to be *United in one Profession.* And this must be a true *Profession* too; or else our *Union* is but *Faction*, and no better than that of *Jews* or *Turks.* What says the Apostle, 1 Cor. 1. 10. *I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you; but that ye be perfectly joined together, in the same Mind, and in the same Judgment.* As far as we can, we should be of the same Opinion, and hold the same *Doctrine* of Christianity; be sure we must concur in all the *Fundamental* Ones, or else we cut off our selves from the, *Communion of Saints*; and as he that had the *Plague in his head*, we are shut out from the Camp and Church of God. The *Pagans* counted, *Harmonia*, to be a Deity; and an, *Harmony of Confessions* among all Christians, is a Divine sort of a Thing. Yet *Speciosum quidem est Nomen pacis, & pulchra Opinio Unitatis, sed quis ambigat eam solam unicam Ecclesiæ pacem esse quæ Christi est?*

Secondly,

Secondly, We are to be *United* in our *Affection*. Tis possible that we cannot come up, or go down to the *Perswasions* of some Godly Brethren; Yet we are still to *Love* them all, *as Brethren*. It should be with us as it was said in Act. 4. 32. *The Multitude of them that Believed, were of one Heart, and of one Soul.* We must make no *Schism*, in the Church of our Lord Jesus Christ: All the *Church Catholick*, that is, all that *speak* and *live* according to the *Main things* in the Gospel of God, must have our Charity, although they be not in *all things* of our mind. Every *Saint* must have our Hearts knit unto them, as *Jonathans* was to *David*; and we must not confine *Saint-ship* to every thing in our way. Moreover, Having with Gods leave joyned our selves to that *Particular Church* which we Judge most fully answering, *The Pattern in the Mount*, we must with a most Holy and Humble Carriage Endeavour the *Peace* of it, as well as of any other Societies with which it walks in a Total Communion; and at the same time, if there be any other *Particular*

cular Church with which in its Conſtitutions or Obſervances we cannot maintain an Entire Communion, yet even there alſo we ſhould beware of Haſty *Cenſuring*, and while we *Walk wherein we have Attained*, we muſt with all Charitable Friendlineſs and Patience leave unto God, *Thoſe that are otherwiſe-minded*, until *God ſhall Reveal even This unto them*. It is a Rule as Good as Old, *Neceſſariis Unitas, in Adiaphoris Libertas, in Utriſque Charitas*.

Thirdly, We are to be *United* by our *Sympathy*. We ſhould all have the ſame *Joyes* and the ſame *Griefs*, on the ſame Occaſions for them. We ſhould be able to ſpeak after the Apoſtle, in 2 Cor. 11. 28, 29. *That which cometh upon me Dayly, is the Care of all the Churches; Who is weak? and I am not weak? Who is Offended? and I burn not?* All our *Envy* ſhould be laid aſide. When any Saint is in *Proſperity*, we ſhould be glad of it; when any Saint is in *Adverſity*, we ſhould be ſad at it; and Enquiring after *Newes* like Pious *Nehemiahs*, rather than curious *Athenians*, we ſhould

coul.t

count the *Newes* abroad, either Good or Bad, as it fares with the Church of God. We ſhould have moſt *Compaſſionate Reſentments* of whatever Condition, our God may bring any of His own into; counting our ſelves (as *Paul* ſpeaks) alſo *In the Body*; and this, even (as *Paul* had) *For ſuch as have not ſeen us in the Fleſh*, and perhaps are never like to ſee us.

But Fourthly, our *Union* with one another muſt carry a *Reſemblance* to the *Union* between the *Father* and the *Son* in the Eternal God-head. This is the pattern for our *Union* given here, *As thou, Father, art in me, and I in thee:* We muſt not groſly conceive that this, *As*, notes *Equality*, but we are to account it a Note of *Similitude*. There are other Scriptures enough to confute that *Arianiſm*, wherein we ſhall be Entangled, if we allow that *groſs conceit*. There is an Ineffable *Union* between the *Father* and the *Son* in God. But what *Union*? 'Tis not an *Unity* of *Perſon*. Our Lord ſays not, He is *the Father*, but He is IN the Father; nor, the

Father is *He*, but The Father is *It*. *Him*. In oppoſition to the ancient *Sabellianiſm*, and the modern *Quakeriſm*, we muſt aſſert more than *One Perſon* in God. It is Affirm'd, in Heb. 1. 3. That the *Father* is a *Perſon*, it is Affirm'd in 2 Cor. 2. 10. That the *Son* is a *Perſon*. Hence the *Father* is not the *Son*, and the *Son* is not the *Father*. And ſurely, *He* that affirms it muſt be a *Perſon* too; ſince all *Actions* are of *Suppoſites*, or *Perſons*: now that Affirmer is the *Holy Ghoſt*. But it is an *Unity* of *Eſſence*, which is here to be Adored. Thus 'tis affirm'd, in Joh 10. 30. *I* & *my Father are one*: Mind the Neuter Gender and you'l ſee 'tis not, *One Perſon*. 'Tis *One Eſſence* which all the Three Perſons of the God-head *IS*. It is not for us to fathom ſo profound an *Abyſs*; but we may cry out, *O Luminoſiſſima Tenebra!* Our God, he dwells in *Light*, for his *Excellency*, and yet in *Darkneſs* for his *Incomprehenſibleneſs*. What we know of this Myſtery is by *Scriptural Revelation*. From thence, if one ſhould attempt, [tho I ſhould ſcarce approve the *Attempt*!]

tempt!] a *Rational Demonſtration* or *Illuſtration* of the *Trinity*, one would ſay, There being but *one God*, who alſo is Immeaſureably *Perfect*, we muſt not admit any *Multiplicity* in Him, except what is for the Diſcovery of his *Perfection*; nor yet Reject any *Multiplicity*, which does make for that Conſummate *Perfection*; all conſiſtent ſtill with the *Unity* of the Divine Subſtance. One would then ſay, That God cannot be Infinitely and Abſolutely *Perfect*, without the *Perception of Himſelf*, and an Immenſe *Joy* and *Love* reſulting therefrom, in finding Himſelf, *The Abſufficient Good*; and this *Perception*, and this *Joy* and *Love* muſt alſo be of the moſt *perfect Kind*. One would now ſay, That *Eſſential* Perception, and *Eſſential* Joy and Love is far more Excellent than that which is *Modal*, ſuch as Creatures have: whoſe Perceptions and Operations are with Images, which are not the Soul it ſelf. This is the Prerogative of the *Deity*; God has a *Subſtantial* Repreſentation of Himſelf within Himſelf, and a *Subſtantial* Satisfaction thereupon.

The

The *Father* is the *Fountain* of the Deity. The *Son* is the *Express Image* of the Fathers Person, or God Essentially Representing of God, or the *Eradiation* of His Glorious Riches and Fulness; therefore also from all Eternity containing in Him the *Idea* of all that was to be made in Time; The *Holy Ghost* is that wonderful *Joy* and *Love*, which God has in Himself by the Grateful *Perception* which the Father and Son Eternally have of one another. I say, A *Working Head* might reach after some such Conceptions; but I think one should rather chide a *Daring Heart* into a silent, and Quiet, Adoration, than go to *Exercise ones self in Things too high for* the very *Angels* in the *Highest*. I therefore hasten to say, That our *Union* with one another must have some *Resemblance* to this. But how far? Why, It must be a *Spiritual* Union, & not be founded in Civil or Natural matters only. Again, It must be an *Orderly* Union; there must be the Distinction of all Persons preserv'd Entire. Once more, It must be a *Constant* Union; we we must alwayes be together never

Straggling

straggling from one another. Furthermore, It must be an *Holy* Union; our *Unity* with men must be no further than will stand with *Purity*. We must not Renounce *Truth* for *Peace*, nor so have *Peace with one another*, as to have no Salt *in our selves*: Our *Union* must not be a meer *Compliance*; nor should it quench our *Zeal*. Tis not *Herods* and *Pilates* Agreement *in Evil*, that is to be our *Union*: while we *Follow Peace with all men*, we must not come to say or to do, any thing Inconsistent with, *Holiness without which no man shall see the Lord*; nor Purchase our *Peace* with man, by a *War* with God. Finally, The *Intimacy* of our *Union* is by this Resemblance intimated unto us; Our *Unity* must give us a near *Perception* of one anothers Cases; and our *Unity* must fill us with *Joy* in, and *Love* to one another. We must after a sort find in one another our very *selves*, and call and count each other another *self*. We must be concern'd for one another, as if our very *self* were bound up in one another.

But,

But, There are two PROPOSALS which I am now to make you.

PROPOSAL. I.

Let us now purſue and maintain a Bleſſed UNION with one another in *the Lord.* 'Tis an Invaluable *Jewel*, an UNION, which I am now fallen into the Commendation of; but, *Quis Vitu-perat?* I ſuppoſe there is not one of us all, but what will readily ſubſcribe to every Clauſe of the *Hundred and Thirty Third Pſalm*; and I could wiſh that thoſe melodious Notes of *David's* Harp might cauſe the *Evil Spirits* of Diviſion to depart from us. O that from this Day, we might all agree to lay aſide, *All Expreſſions of a Groundleſs or Boundleſs Diſpleaſure againſt any of our Neighbours!* and eſpecially, that all *Saints* would concur to give each other, The *Right-hand of Fellowſhip*, in thoſe more Important Things wherein they are indeed *Unanimous*, and *walk together* wherein they are *Agreed*; and that in the leſſer things wherein their Appre-

henſion

ſions are yet *various*, they may indulge one another, without all Unchriſtian *Perſecutions* or *Animoſities*, and not Revile one another as vile *Schiſmaticks*, for every Modeſt *Separation*. God forbid, that *opinionum Varietas*, and *opinantium Unitas*, muſt become Inconſiſtent! As for *Strife*, no Ink of mine is Black enough to deſcribe the Prodigious Abominations, the Abominable Conſequences of it, All that ever the moſt Eloquent Ancients Thundered againſt *Schiſm*, you may apply to the Sin of *Strife* in the Churches of God; for indeed *Schiſm* is but *That*? Let me add, Never did the Almighty God uſe more Omnipotent Arguments to command and caution men againſt any ſin, than he has to ſtill all *ſtrife* among his People; and ſhall we Quarrel after all? The *Son* of God is a *Lamb*; for us to Quarrel, is to be ſo unlike *Him*, that even the Pagan Emperour *Severus*, when he ſaw two *Chriſtians* Engag'd in a Scuffle, gave Order they ſhould never be call'd *Chriſtians* any more. Our *Jeſus*, like *Joſeph* with his Brethren,

has with an Ungainsayable Importunity besought, *That we fall not out.* This *Prince of Peace*, It was not only His Dying *Prayer*, but also his Dying *Charge*, *That we Love one another*; and common Honesty requires us to fulfil, *The Will of the Dead.* The *Spirit* of God is a *Dove*: to Quarrel is to show such an overflowing of *Gall*, as does no less *Dislike* him, than it is *Unlike* Him; & it is to Disrest him of his *Lockets.* He *strives* with us, that we would not become *Vultures* nor *Harpies*, nor *strive* with one another; this *Work of the Flesh* must needs be distastful to that *Spirit.* When we don't *put away all Bitterness, and Wrath, and Anger*, we do fearfully *Grieve* Him, and shamefully put *Him* away. *Cloven* and *Fiery Tongues* were things in which he once Exhibited himself; but *Cloven* and *Furious Hearts* he is ever Banished from. *Strife*, 'tis a Sin that stirs up all other sorts of Distempers and Corruptions in us; the *Lusts* in our Souls, like so many chill'd *Snakes*, do horribly Crawl, and Hiss, and Sting, when this *Fire* has

once

once Envigorated 'em: The *Devil* has a Lodging where men do not Ring a *Curfew Bell.* We are as *Bottles*; if we take and ſhake one another, a world of *dirty Stuff* will be Raiſed from the Bottom in us. The Aggreſſor, and the Defendent will be to each other, what *Solomon* ſpeaks, *As Coals to Burning Coals.* *Strife*, 'tis a Sin which hardens our Hearts againſt all the Means of Grace and Good; we ſhall receive no Admonitions, but like Angry *Jonas*, misbehave our ſelves, and ſay, *I do well in all.* And thus all the *Spectators* too do come to be prejudiced at the Wayes of God; as the *Jews* are at this Day ſo *Scandalized* by our Diſſenſions, that they plead, *The Eleventh Chapter of* Iſaiah *is not fulfilled, and ſo the* Meſſiah *can't be come!* Thus, there was a *Town* in this Land, where an uncomfortable Rupture happened in the *Church*; and there a young man was left unto an horrid Murder of himſelf; but he left behind him a Writing directed unto his *Father*, wherein he approv'd himſelf a *Warner* to us all;

some of his words were, 'Father, my 'Ruine was the Stubbornes and un- 'faithfulnes of my Younger Years; 'Evil Counsil, and Evil Company, and 'The *Differences in the Church, by reason* 'whereof I grew proud, *and did not carry* 'it in my place as I ought, *which is the* 'wide way to Ruine. You see what sad work, the Contentions of Churches do make for the Rising Generations! Oh Consider of it! *Strife*, In fine, 'tis that which brings all manner of *Wounds* upon us. Our *Prayers*, they cannot be *without Doubting*, when they are not *without Wrath*. Our *Fastings*, they cannot be such as *the Lord has Chosen*, while we are *Biting one another*. Our *Sacraments* do lose their Efficacies, if such a *strange Fire* do accompany them. Who are those that must at last perish *without*? Why, The *Dogs*, that are ever a snappish and a snarling sort of Creature? Who are those that God will pour down *Indignation and Wrath, Tribulation and Anguish upon*? They are, *The Contentious*: to whom all that is, *True* or *Just*, is usually disagreeable.

What

What *Society* will not quickly moulder away when once it has Breaches in its Walls? All Ages have confirmed that ſtanding Oracle of our Lord, *An Houſe Divided cannot ſtand.* O that ſuch Thoughts as theſe might now promote the *Unity of the Spirit in the Bond of Peace*, among the People of God! But if the People of God, like little ſilly *Birds*, will ſtill be pecking at one another, they may fear that ſome Ravenous *Kites* may have a permiſſion to make a prey of all. Alas, muſt Bleſſed *Ridley*, and *Hooper*, be ſent into a Priſon to *Unite* them. They ſay, None of the *Marian* Martyrs were tortur'd with ſuch Exquiſite *Fires* as they? ſhall we bicker about *Black* and *White*, until God make us meet in *Red*? When the Primitive Chriſtians had the *Feuds* among them, for which they were Expoſed as Ridiculous and Contemptible upon the Heathen *Theaters*, what commonly follow'd, but ſuch Storms of Blood and Fire upon them from their Adverſaries, as drove them *Nearer* in their *Unions* one unto another. God prevent the Repe-

titions of that Fate upon His People *Now*; though within the Memory of man, I can tell you, they have in several parts of the World, had a *Repetition* of it. But, There are two or three most Humble Petitions, which I am now ready to Address you with. Only, do me the Justice, to Remember, That I do not Pretend in any Wise, to meddle with any *Civil Affayrs* among the People of God; all manner of *Loyal* Submission and Obedience to the *Higher Powers* for the Common Good, is what I wish all unto; In the mean time, they are not *Civil*, but *Sacred* UNIONS, which I am now Prosecuting of; and the Concerns wherein I would appear to perswade my Neighbours unto an *Oneness* of *Mind*; or at least where the *first* cannot be had, an *Oneness* of *Heart*, are purely *Ecclesiastical*. Now,

First, Where we can *Unite* in the END, *There* let us do it; and not *Contend* about the WAY leading thereunto. To see an *Oneness* in the *Judgments* of all Good men, upon every Particular in Christianity, is as much to be

despaired

deſpair'd of, as to ſee an Exact *Likeneſs* of all the *Faces* and *Features* in the World. But where we are all ſet for what is, *Holy, and Juſt and Good*, we ſhould ſhake hands with one another, ſaying as in Gen. 13 8. *Let there be no Strife, I pray thee, between Me, and Thee, for we are Brethren.* 'Tis in Purſuance of this *Golden Rule*, that I would further ſay,

Where we can *Unite* in *Practices*, let us do it; although Perhaps we cannot *Unite* in the *Principles* whereupon we proceed in thoſe *Practices*. The ſame *Concluſions* may by diverſe Intellects be formed out of diverſe Premiſes. I ſay then, let them not only *Hold* the *Concluſions*, but Gladly *Hold together* in them; and never Vex one another about the *Media* which they Raiſe them on. Particularly, In many matters of *Church Order*, there are two Conſiderations which may be a *Balm* to heal many Contentions. One is, That the Foundation of all *Church-Societies*, is laid in the Light and Law of *Nature* it ſelf, A Church is a *Society* of Humane Race;

and hath its Particularities wherein it Conforms to the Common Rules of all Societies. There needs no *New Express Command* for what the Law and Light of Nature do's require in all Societies Combining for the Worship of God. Another is this, That the *First Commandment* ha's cut out much Business for *Church-Societies*, which 'tis possible the *Second Commandment* may not so plainly reach unto; yea, such a *Society* ha's many things to do, which not the *First*, but the *Second* of the Tables in the Divine Law, ha's Enjoyned the doing of. I say then, if Saints that see not all with the same Eyes, can do the *same things*, though not on the *same grounds*, there is no Thing to be a Ground for Quarrelling. Pardon me, if I touch upon two or three Instances, which are, I think, the *Only* ones, wherein our Churches have their (not *Contentions*, blessed be God, but) *Varieties*. I will mention them, though I should meet with the *Parters Portion* for it; or find *Livies* observation true, *Media via neque Amicos parit, nec Inimicos tollit.*

Our

Our *Churches* do Ordinarily Expect from thoſe whom they Admit unto Conſtant and Compleat Communion with them, ſome few ſavoury Expreſſions [*Written*, if not, *Oral*] of what Regenerating *Influences* the Ordinances, or the Providences of God, have had upon their Souls. There are *ſome*, who demand This as a Thing required by the Word of God, When, *A Confeſſion with the Mouth*, and, *A Profeſſion of Repentance as well as Faith*, and, *A Giving a Reaſon of the Hope that is in us*, is required; And they look upon this as a *Juſtifying Circumſtance*, which a *Reſonable Charity* is to ſeek, before it pronounce upon the *Credibility* of that *Confeſſion* and *Profeſſion*, whereupon men lay Claim to Priviledges. *Others* can't ſee through this; they rather decry it as, *An Humane Invention*. Yet rather than *Church-Work* ſhould be at any *Stay*, both ſides may Grant, That it is but a piece of *Reaſonable Civility*, for any that would be accepted as *Members* of any Society whatſoever, to Addreſs that Society for that *Acceptance*; and that whoever

whoever do's Address a Church of the Lord Jesus for their *Fellowship*, should Endeavour to do it with such Language and Matter as may be like that of, *One Returning to God*. If there be any further Contest, whether the *Brethren*, of *Right* are to have any Acquaintance with, or Interest in, the management of this matter, I am Confident, That as the *Pastors* who are the *Porters* to the House of our God, will generally Examine what *Experiences* their Communicants have attain'd unto, so the *Pastors* will as generally grant, it is not *Unlawful* for them to Communicate unto the *Brethren* of the Church, the *Taste* which they have had of the *Graces* in such as they now propound unto them, to be Receiv'd as *Brethren*: Yea, That it is many wayes Comfortable and Profitable, if not altogether *Necessary*. Behold then, a *Temper*, wherein we *may*, as hitherto we *do*, in this thing *Unite*! I have been Concern'd with some Godly People of the *Scotch* Nation, who have at first shown much and hot *Antipathy* against *This Way* of our Church, and yet

ask'd

ask'd Admittance to the Table of the Lord. These have Consented unto me, That I should put what *Questions* I pleas'd in my *Trials* of them; That I should herewithal take in Writing what *Minutes* I pleas'd of their *Answers* to me; That being my self now *Satisfy'd* Concerning them, I might if I pleas'd Offer that *Satisfaction* unto any or all of the Church who look'd for it, at our usual Opportunity. These Concessions immediately opened *Their* way, in *Ours*, unto the Table of the Lord, without any Difficulty unto either of us. But let it all this while be Remembred; That I am not proving what *must* be done; I am only showing what *may* be done, to prevent Fires, when they may be like to follow other-wise.

Again, Our *Churches* are some of them furnished, with *Elders*, whose whole *Office* tis [God help 'em to Do it *Well*] To *Watch over the Conversation of the Church-Members with Authority.* It is pleaded, That nothing is Plainer in Scripture, Than *Elders, who Rule well, and are Worthy of Double Honour*, though they

they *do not Labour in Word and Doctrine*; whereas if there were any *Teaching Elders*, who do not *Labour in Word and Doctrine*, they would be so far from being *Worthy of Double Honour*, that they would not be *Worthy of any Honour*, at all. On the other side, some cannot see any such thing as what we call a *Ruling Elder* directed and appointed in the Word of God; yea, some do still mention the Thing with such Exhorbitant and Vilifying *Terms*, as are far from decent in any thing which themselves own to be so Disputable. And what shall now be done in this case? I would modestly offer thus much. Let it be first Recognized, That all the other *Church Officers* are the *Assistents* of the *Pastor*; who was himself (as you find, even about what the *Deacon* has now to do) Entrusted with the *Whole Care* of all, until the further pitty and kindness of our Lord Jesus Christ, joined other *Officers* unto him, for his *Assistence* in it. I suppose, None will be so Absurd as to Deny *This* at least; That

all

all the *Church-Officers* are to take the Advice of their *Paſtor* with them. Upon which, I ſubjoyn, That a man may be a *Diſtinct Officer* from his *Paſtor*, and yet not have a *Diſtinct Office* from him; the *Paſtor* may be the *Ruling Elder*, and yet he may have *Elders* to aſſiſt him in *Ruling* and in the actual Diſcharge of ſome Things, which *They* are Able and Proper to be ſerviceable unto him in. This Conſideration being laid in, I will perſwade my ſelf, every *Paſtor* among us, *will* allow me, *That* there is much Work to be done for God, in preparing what belongs to the *Admiſſion* and *Excluſion* of Church-Members; in carefully inſpecting the *Way* and *Walk*, of them all, and the firſt *Appearance of Evil* with them; in preventing the very Beginnings of *Ill-Blood* among them; and Inſtructing of all from *Houſe to Houſe*, more *privately*, and Warning of all perſons, unto the Things more *peculiarly* incumbent on them; in *Viſiting* all the Afflicted, and informing of and conſulting with the Miniſters for the Welfare of the *Whole Flock*. And

They *must* allow me, That *This Work* is too heavy for any *one man*; and that more than *one man*, yea, no less than *all our Churches* do suffer beyond measure, because no more of *This Work* is thorougly performed. Moreover, they will acknowledge to me, That it is an usual Thing with a Prudent and a Faithful *Pastor*, Himself to single out some of the more grave, solid, aged Brethren in his Congregation, to *Assist* him in many parts of *this work*, on many occasions in a year; nor will such a *Pastor* ordinarily do any important thing in his *Government*, without having first heard the Counsel of such Brethren. In short, There are few discreet *Pastors*, but what make many occasional *Ruling Elders*, every year. I say then, suppose, the Church by a Vote Recommend some such Brethren (the fittest they *have*, and always more than *one*) unto the more *Stated Assistence* of their *Pastors*, in the *Church Rule* wherein they may be *Helps* unto him? [I do not propose, that they should be *Biennial* or *Triennial* onely;

though

though I know very famous Churches throughout *Europe* have them so!] Yea, and what if they should by Solemn *Fasting* and *Prayer*, be Commended unto the Benediction of God, in what Service they have to do? What Objection can be made against the *Lawfulness*? I think, None can be made against the *Usefulness* of such a thing? Truly, for my part, if the *Fifth Chapter* of the first Epistle to *Timothy* would not bear me out, when Conscience both of my Duty and my Weakness made me to desire such *Assistences*, I would see whether the *First Chapter* of *Deuteronomy* would not. Only, let it all this while also be Remembred, That a total want of *Men*, is the sad case of some Churches, which cannot be thus provided for.

Once more, There has been a Controversy, *What* is the *Watch* which our Churches owe to the *Adult Children*, that were in their Infancy Baptised among us? Or, indeed, whether *any* at all? Some do conceive, That the *Church Membership* which any have in their *Infancy* does not cease when they come to

of Discretion, until *Censurable Evils* are found upon them; and that therefore the Churches are so to *watch* over them as to use the Process prescribed in the *Eighteenth Chapter of Matthew* upon them, when they fall into *Scandals*. Others cannot be of that perswasion but judge that the *Church-Membership* of *Infancy* is not *Personal* and *Immediate*, and that it so vanishes when they come to the Age of acting for themselves, as to dismiss them from any proper *Watch* of the Churches about them. How shall these two parties now come together? Perhaps hardly enough; Nevertheless, Let it be Considered Whether some cannot come to do that as a point of pure *Morality*, which others choose to do as a point of *Institution*. If one that feeds and sleeps in my Family do commit any gross Iniquity, I would *Admonish* him for it, in the hearing of those that have heard of his Offence; and if he don't *Reform*, I would openly fix upon him the Character of, *One that walks Disorderly*. This would I do, as a a piece of *Righteous Charity*, although there were no

ver a Text in *Matthew*, or although there were nothing after the Fourth of *Geneſis*, to warrant this proceeding. Why then may not Churches count the *Common Law* of *Reproving*, to be Warrant enough, in thus dealing with ſuch as have been Baptiſed in their Boſomes, although the *Statute-Law* of *Diſcipline* ſhould be ſilent in it? Another thing that may be Conſidered is, Whether both ſides might not agree in Reviving the Ancient Ordinance of CONFIRMATION; I mean, For the Elders of the Churches to ſend for, their Children as they come to Mens and Womens Eſtate, and Examine them ſtrictly about their *Converſion* to God, and their Inclinations to Renew and Obſerve their *Baptiſmal Covenant*. Upon this Examination, They that are found *Fit* for it, may be Regularly *Confirmed* in *Church-priviledges*. They that are not ſo, may with ſuitable Inſtructions and Awakenings, be *Detained*, for a while from ſome *ſpecial Ordinances*. Both ſides *can do* This, and if this were *well done*, it would go far towards the Re-

moving of many Differences.

I am not unſenſible of the further *Noiſes* that have been in the Rearing of our *Temple*, about the Subjects which *Baptiſm* is to be Extended unto. Not only thoſe that *Reſtrain* it unto the Limits of the *Lords Supper* do vary from the moſt of their Neighbours; but, even thoſe which *Enlarge* it unto the Children of ſome that are not in *Full Communion*, do it not exactly in the ſame Notion; ſome do Baptiſe them, as being only in a *Catholick* Church-ſtate, and others as being alſo in a *Particular*. And yet they moſtly, Accord in this, That the *Adminiſtrator* of Baptiſm is generally to be an Officer ſome way concerned with a *Particular Church*, and the Baptiſed ſhould be under the *Laws* of our Lord Jeſus as they are Adminiſtred in ſuch a Church. I wiſh matters could be brought unto a *Good Iſſue* here; all that at preſent I can Contribute unto it, is to do what *Elihu* Reſolved, *I alſo will ſhew mine Opinion*. 'Tis this;

That our Lord Jeſus Chriſt has in the

the World a *Catholick Church* of *Elect-called* ones, which becomes in Various Degrees *Visible* unto us; and according to the Degrees of its *Visibility* becomes Capable of a *Visible Communion* with its Glorious Head:

That when men Profess the *Faith* of the Gospel, or their consent unto the *Covenant of Grace*, and overthrow not that Profession by a Scandalous Conversation, they are to be Look'd upon, as belonging to the *Visible Catholick Church* of our Lord; they are to be treated as *Christians*; to call them or count them *Heathen*, is to do them a Grievous Injury.

That when such Professors Regularly Combine into a *Society* for the Evangelical Worship and Service of our Lord Jesus Christ, and furnish themselves with *Officers* of His Appointment; they then become a part of the *Catholick Church*, so *Visible*, as to be a *Body Politick* Entrusted with all the *Special Ordinances* of the New Testament.

That a *Particular Church*, thus in their Officers betrusted with the Institutions of our Lord Jesus Christ, is to be concerned

concerned for Applying some of those Institutions, unto Subjects that have not yet arriv'd so far in *Visible Christianity* as to be the *Constituent Parts* of that Holy *Society*.

That *Baptism* is One Ordinance to be Administred, unto them that are in the *Visible Catholick Church*, while the said Christians have not yet Joined themselves to a *Particular Church*, but are only in a state of *Initiation* and *Preparation* for it. In the Scripture, we do not *read* (at least, I have not yet *found*) of any that were Baptised after their Joining to *full Communion* in a *Particular Church*; but many that were so *Before*. Wherefore, if any Person of a blameless Conversation, come to us, Professing his Beleef of the *Christian Religion*, and Seriously Enter into *Covenant* with God in Christ, Submitting therewithal to the *Ecclesiastical Government* of our Lord Jesus, & Engaging to labour Continually for those more *Positive Evidences of Regeneration*, which may Embolden him shortly to seek an Admission unto the Table of the Lord; surely such a Person

Person may say, as the *Eunuch* did, *What do's hinder me* (and Mine) *to be Baptised? Persons* may be *Disciples*, while they are not yet Risen to the more Experienced state of *Brethren*; and there may be *Subjects* in the *Kingdom*, which have not yet all the Priviledges that the Members of the *Corporations* lay claim unto: now *Baptism* should belong sure, to all the *Disciples* and *Subjects* of our Lord. From a *Nursery* thus Watered with *Baptism*, our Churches may be Supply'd, from time to time, and multitudes of well-disposed People who by Doubts and Fears are for a while discouraged from the *Lords Table*, may thus be kept under *Engagements to be the Lords*.

I beseech you to *Forgive* this my Freedom with you; I cannot but be concerned, because I find, as *Optatus* once, *Inter* Licet *Vestrum, et* Non Licet *Nostrum, nutant Animæ Populorum*: but if *Union* may be thereby furthered, there will be no such *Forgiveness* to be asked for.

We shall be more brief in what remains. Wherefore, Second-

Secondly, Where we can *Unite*, neither in the WAY nor in the END, Yet let us not *Contend* so as to break the Law of *Brotherly Kindness* among the Children of God. Our Behaviour towards the most Wicked and Bloody *Persecutors*, is to be full of a Christ-like Sweetness, Meekness, and *Long-suffering*. But much more, if any, of whom it may be hop'd that they have, *The Root of the Matter*, in them, should ever differ from us; Yea, and so farr differ too, as that our *Commu ion with them in Special Ordinances*, comes to be broken up; still there is a World of *Mutual Forbearance*, which we must accommodate one another with. Still that of the Apostle is to take place, Rom. 12. 10. *Be Kindly Affection'd one to another in Love.* We must first, *Forbear* to *Impose* one upon another. It is impossible for any but, *God who forms the Spirit of man within him*, to *form* the understandings of men, into a Beleef of every *Christian Doctrine*. If we shall Violently and Forceably *Compell* all about us, to take in all our *Schemes*, we shall be as

Inhumane

Inhumane as that *Giant*, who cut or ſtretch'd all his Lodgers, to the Exact length of the *Bed*, he had provided for them. *Auſtin* was very Zealous in Writing againſt the Errors of the *Donatiſts*; and yet he ſaid, he had rather be *Slain* by them himſelf, than be an Occaſion that any ſhould Perſecute them to *Death*, for holding of thoſe Errors. And much more, when we have confeſs'd a thing to be in it ſelf, *Indifferent*, it is a moſt Uncharitable thing for us to *Command* it as *Neceſſary*, and then aſſert that our *Command* ha's made it *Neceſſary*. Could I ſpeak to the moſt Swol'n *Church Governour* in the World, I would Ask him, Firſt, Whether *Paul* were not a *Church Governour*, of as Great Authority as any of them all, or all of them together? Next, Whether in *Pauls* Days there was not a Grievous Diſſenſion about the uſe of ſeveral Things that were meerly *Adiaphorus*? Then, Whether an Uninſpir'd *Command* of *Paul* would have ſo taken away the *Indifferency* of thoſe things, as to make them no longer matters of *Diſputation*,

but matters of *Observation* among all Believers? And then, whether if it were so, *Paul* would not have been the most *Uncharitable* of Men, to have left those things, as he still did, he still does, *Undetermined*? Or, certainly, others must be so, when they do *Determine* such things as those.

But as we should *Forbear* all *Impositions* of one upon another, so should we *Forbear* all *Prejudices* of one against another. Though *Calvin* could not come to the Lords Table with *Luther*, yet says he, *I will ever call him an Eminent Servant of God, yea, though he should call me a Devil.* I do not see, That Christians not joyning with others in all the same *Rites* and *Modes* of Worship, must be understood as, *Declaring all others to be not in a State of Salvation.* Those Angry Men, which fall into a Rage at all *Dissenters*, as if they did *indeed* so *Declare*, do *indeed* therein *Declare* only that as their own Opinion of those *Dissenters*. Nor will any man that sufficiently ponders, *Rom.* 14. 6. where God is *Glorify'd*

by

by two oppoſite parties, think there is any Divinity in that Aſſertion of thoſe Angry Men. I muſt joyn my ſelf, where the Ordinances are ſo Adminiſtred as that my Conſcience tells me, Gods *Word* and my *Good* is therein moſt attended unto. But a man may *Locally* ſeparate from very many polluting Defects and Failures in *Church-Adminiſtrations*, while he does not *Heartily* ſeparate from his Obligations to *Love* and *Serve* thoſe whom he does not now meet withal. Briefly, every *Difference in Religion*, does not make a *Different Religion*. And if we think our own *Underſtandings* to be a *Standard* for all the Reſt of Mankind, we do certainly, *Think of our ſelves above what we ought*. But what muſt our Deportment then towards *Conſcientious Diſſenters* be? I ſay, All made up of *Charity*. We are ſtill to be Theirs, *Usque ad Aras*; and be aſham'd if our Conduct unto them, ſhould not be able to ſtand before the *Thirteenth Chapter* in the firſt Epiſtle to the *Corinthians*. We ſhould make the faireſt *conſtructions* of all

Actions, and Lovingly take every thing by the *Beſt Handle*. We ſhould, if we knock with *Hard Reaſons*, yet ſtroke them with *Soft Anſwers*; and let them find us of the *Tribe*, which, *Giveth Goodly Words*. A *Samaritan* ſort of crabbedneſs, churliſhneſs, frowardneſs, towards all that are not in every thing juſt jumping with us, and,------*Non Monſtrare vias eadem niſi ſacra Colenti*. 'Tis not the Spirit of the Goſpel. In ſhort, we ſhould conclude as the famous *African* Synod, upon the Subject of *Baptiſm* did, *Neminem Judicamus ſi Diverſum in hac Re Senſerit*. We muſt beware how we *Monopolize* all Godlineſs to our own *Little Party*; in the ſame Decalogue, the ſame Law-giver that ſays, *Thou ſhalt not Worſhip a Graven Image*, alſo ſays, *Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour*. Where-ever we can ſee, *Aliquid Chriſti*, any thing of Chriſt, let it be dear to us. A *Moſes* may pay for an undue Heat againſt his *Erring Brethren*; and the caſe may be ſo, that an Erroneus *Cyprian* may deſerve better

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than an Orthodox *Stephen*, in the Charitable Resentments of Godly Men. If nothing will satisfie us, but the Extirpation of all that are not of our party, God has told us what will follow, *Ye shall be Consumed one of another.* I may argue as *Lactantius* did of old; your Opposites are either *Wise* or *Fools*: If they be *Wise*, you should *Follow* them; if they be *Fools*, you should *Pity* them; there is no place for any *Malicious Prosecutions*. Let me, in a word say, as the Apostle once, *Why dost thou set at nought thy Brother? Let us follow after the things that make for Peace*: and let me beg, That the Fourteenth Chapter to the *Romans* mayn't become *Apochrypha*.

Thirdly, Let *Mortality* Affect us, and *Humility* Adorn us, and *both* together will soon *Unite* us. Be Affected with *Mortality*. They say, *Dust* thrown on Fighting Bees, will presently make 'em give over the Fight. If we are prone to *Sting* one another, Let us cast a little of our *Grave-Dust* upon us, by our Devout, Gracious, Antedating Meditations.

tions. If we would not be *Wranglers*, Let us not forget that we are *Mortals*. Especially, when it comes to stabbing of one another with *Pens*, Let us Remember our *Sand* runs faster than our *Ink*, and we are as Brittle as the *Glasses* which we now use instead of *Ink-horns*. How near are we to that State, *Ubi Luthero cum Zuinglio optime jam Convenit*? A *Luther* and a *Zuinglius* will be less eager one against another, if they think, *How soon they are to meet!* But, be also Adorned with *Humility*. It is that upon which I may Employ the *Panegyric* of *Tertullus*, O thou *most Noble* Vertue, *By thee we Enjoy great Quietness*. We know, *Lowliness*, and *Long-suffering* do go together. We have long since been told, (and it has been *Descanted* on by the Quill of one among us, who by his Treatise call'd, *A Little Peace-maker*, has been Earning a Name among, *The Children of God*.) *Only by Pride comes Contention*; 'tis That which is the Grand Barretor and Boutefeu of the Universe. 'Tis said, *The proud man is as he that Transgresseth by Wine*; that is, he is very Quarrel-

ſome. What needs be ſaid more? Only, What the Wiſe man ſaid, *Caſt out the Scorner, and Contention ſhall go out.* If every *Sheaf* muſt alwayes bow to Yours and Mine, when ſhall we be quiet? Were we all ſo *Humble* as we ſhould be, it would hinder our making that Inſolent *Syllogiſm*, *A Perſon who is never Liable to Miſtake, is one whom no man can ſincerely or chriſtianly Differ from. But I am a Perſon who am Liable to no Miſtakes; therefore whoever Differs from me, is an Intolerable Creature.* And if ſuch a *Syllogiſm* were never ſhaped in our conceits, the World would not be ſo full of *Tempeſt* as it is!

In fine, That I may Repeat nothing, which I have ſaid for the preſſing of *Union* among the Children of my People, in four ſeveral Diſcourſes formerly Publiſhed, ---I now take the Leave only to Add, a few *Ejaculations* on the behalf of my Beloved Neighbours.

Firſt, May none of our *Churches* be called, *Eſek*, and *Sitna*, becauſe of any *Strife* among us At preſent, I *hope*, our Lord looks upon this part of *Ame-*

rica, ſaying, *My Dove is One*! and I *pray*, that it may ever be ſo. The *Oldeſt* of the Churches in this Colony, is at *Salem*; God Grant they may *All* of them, alwayes dwell in, *Peace*. *Concord* is the Name on one of our Towns; may it be a Frame in all the Reſt. And may the Rebuke that was given to the Litigious *Corinthians*, never come to be ours, *Whereas there are among you Diviſions, are ye not Carnal?* May we, as far as we can, Anticipate the Dayes of the *New-Jeruſalem*, which are quickly, *The Things to be Look'd for*, by Baniſhing all *War* from the midſt of us. May we keep a *Perpetual Sabbath*, which may reſemble the, *Reſt Remaining for the People of God*, by Kindling no *Fires* within our *Gates*. We are *Sheep*; no room I beſeech you, for the Rage of *Dogs* and *Wolves* in our Hearts.

Secondly, May our *Paſtors* all of them forego all *Striſe* but that of *Love and Good Works*, and, *Kiſs each other in the Mount of God*! We are adviſed, *Envy is Rottenneſs in the Bones*; and it may be, we know the Name of that Old Interpre-

terpreter, who by *Bones* there understands, *Men of Chief Place among the People of God.* It was a madneſs in the Prieſts of *Baal*, to cut and flaſh themſelves; t'will be as mad for us to ſerve one another ſo. Our very Name Reminds us, that we are *Under-Rowers* to our Lord Jeſus Chriſt; if we don't all of us, pull the ſame way, What will become of our *Little Boat?* The Scriptures ſpeaks about, *The Mouth of all the Prophets*, as if they all had but *One Mouth.* If we can't have but *One Mouth*, yet let us have but *One Heart*; and let not the *Lion* ever find any one of the *Four oxen* alone by himſelf. What came of the Ominous *Paroxyſms*, between *Chryſoſtom* and *Epiphanius*? What a Woful Diſcord was that of *Peter* and *Meletius* in the Gaol? Or that of thoſe two Great Perſons who being ſent into the *Mines* made a Wall between their Works, and would not meet until the *Stake* ty'd them together?

To have done, Let all manner of *Strife*, be avoided by all manner of men, all manner of Wayes. Take that

Counsel, that *Command*, in Rom. 12. 18. *If it be Possible, as much as Lies in You, Live Peaceably with all men.* You have been warned, That if you be not as *Little Children*, you shall not Enter into the *Kingdom of Heaven*; and, That the Extinction of all *Malice* is the thing wherein you are to be as *Little Children*. If there are any *Personal Piques* among you, let 'em all immediately Evaporate. Two *Pagans* from Contending once, came to Compounding, and one ingeniously owned unto the other that had given him cause to own it; *You are the more Worthy man; for I began the Strife, and you began the Peace.* Behold, *Christians*, a way for you to get the *Better* of your Adversaries; the Almighty God Himself, by first Beseeching us to be *Reconcil'd* unto Himself, hath Led you the Way.

Thus, *Live in Peace, and the God of Love and Peace will be with You!*

PRO-

PROPOSAL. II.

But let us at the ſame Time, Give our *Thanks* to our God. for the Bleſſed UNION, which He has lately been diſpoſing a Conſiderable part of His People abroad unto. It is to be Remarked how often the Evangeliſt *Luke*, records the, ONE ACCORD, which the Primitive Believers were famous for; that, ONE ACCORD, ſeems to be Celebrated as one of the moſt *Memorable* things that could be mentioned. We have heard, That our *Brethren* beyond the Seas, are hopefully curing the *Gangraves* of which heretofore they have Complained, and coming to ONE ACCORD, in thoſe Things which formerly have been, *Apples of Strife*, among them. We have heard, That the *Body* of our Brethren is no more like the Monſter once born in *Scotland*, (as we read) which was born with *two Heads*, that were ſtill arguing, oppoſing, and in Eager Diſputes aſſaulting one another.

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The Tidings have been, *As Cold Waters to our Thirsty Souls*; and I bespeak your Praises on that behalf, to the God, who *Maketh Peace in His High Places*. It is not for *me* to Prognosticate upon this Transaction; though I know that when *Abraham* had propos'd overtures of *Peace* unto his Kinsman, God immediately shew'd him the *Land of Promise*, and said, *All this Land, unto thee will I give it!* But I'll quote you a few words of the Reverend MEADS, in the Sermon Preached upon Occasion of it. Says he,

"*Brethren*, Lift up your Heads; and "look for Great Things to Result "from this Work of making, *The two* "*Sticks One*. I am well perswaded That "God has a Great Design in this Thing, "and that it will have a further Extent, "than you can foresee. How far it "may reach to hasten the Removal of "all *Made Things*, who can tell? This "is plain in Scripture, That *Zions* Build-"ing, and *Babylons* Ruine, the *Lambs* "Marrying, and the *Whores* Burning, do "go together. The Church *Militant* and

'and *Malignant* are like a pair of Ballances, or the *Buckets* of a Well; as 'one goes up, the other goes down.

'But whatever the Effect of this 'Diſpenſation of God be *without*, I am 'perſwaded, it will be great *within*; 'and therefore Look for ſome glorious 'Appearance of Chriſt in your *Churches*, as the Bleſſed Fruit of it,' *Thus be.*

But, while I thus Raiſe the Notes of your *Praiſes* to God for this Diſpenſation, Let me alſo obtain your *Prayers* to be mingled therewithal; Your *Prayers*, That this UNION and the Intereſt of Gods *Word*, and *Holineſs* and *Religion* in it, may, *Run and be Glorify'd*; for *Satan* will doubtleſs endeavour to undermine it.

A certain King of *England* holding a Treaty of Peace with a *French* King, in an old Chappel that lay betwen their Two Armies, both came to a good Agreement; but as they were coming out of the Chappel, a *Snake* ſuddenly crept out of the old Wall, which they ſeeing Drew their Swords, and their Servants at the Door *Drew* likewiſe. Upon this

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the whole *Armies* no less furiously than ignorantly, advanc'd upon one another, and Commenc'd a *Battel*, wherein a most horrid Slaughter was made, before the Mistake was Rectify'd. Alas, It often thus comes to pass; when the Servants of God, have been just finishing a *Reconciliation*, the *Old Serpent* will interpose and interrupt it all. But let us pray for the Arrival of the Day, when that *Old Serpent* shall be *Bound*; & this, the more hopefully, inasmuch as you now see a further Symptom of its Approaches; When the, *Two Sticks are made one*, it soon follows, *David my Servant shall be King over them.*

But while I thus Excite your *Prayers*, I shall gratify your Expectations with a Copy of what, I know you very much Desire to see.

HEADS

HEADS of AGREEMENT

Assented to by the United Ministers, formerly called, *PRESBYTERIAN* and *CONGREGATIONAL*.

I. Of CHURCHES *and* CHURCH-MEMBERS.

1. WE Acknowledge our *Lord Jesus Christ* to have One *Catholick Church*, or *Kingdom*, comprehending all that are United to Him, whether in *Heaven* or *Earth*. And do conceive the whole multitude of *Visible Believers*, and their Infant-Seed (commonly called the *Catholick Visible Church*) to belong to *Christ's Spiritual Kingdom* in this World. But for the notion of a *Catholick Visible Church* here, as it signifies its having been collected into any formed Society, under a Visible human Head on Earth, whether *one* Per-

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ſon ſingly, or *many* collectively, We, with the reſt of Proteſtants, Unanimouſly diſclaim it.

2. We agree, That particular Societies of Viſible Saints, who under Chriſt their Head, are ſtatedly joined together for ordinary Communion with one another, in all the Ordinances of Chriſt, are *particular Churches*, and are to be owned by each other, as Inſtituted Churches of Chriſt, tho differing in *apprehenſions* and *practice* in ſome leſſer things.

3. That none ſhall be admitted as Members, in order to Communion in all the ſpecial Ordinances of the Goſpel but ſuch perſons as are knowing and ſound in the *fundamental Doctrines of the Chriſtian Religion*, without Scandal in their Lives; & to a Judgment regulated by the Word of God, are perſons of viſible Godlineſs & Honeſty; credibly profeſſing cordial ſubjection to Jeſus Chriſt.

4. A competent Number of ſuch *viſible Saints* (as before deſcribed) do become the capable Subjects of ſtated Communion in all the *ſpecial Ordinances of Chriſt*, upon their mutual declared conſent

consent and agreement to *walk together therein according to Gospel Rule.* In which declaration, different degrees of *Explicitenes*, shall no way hinder such Churches from owning each other, as *Instituted Churches.*

5. Tho *Parochial Bounds* be not of *Divine Right*, yet for common Edification, the Members of a *particular Church* ought (as much as conveniently may be) to live near one another.

6. That each *particular Church* hath Right to chuse their own Officers; & being furnished with such as are *duly qualified* and *ordained* according to the Gospel Rule, hath Authority from Christ for exercising *Government*, & of enjoying all the *Ordinances* of *Worship* within it self.

7. In the Administration of *Church Power*, it belongs to the *Pastors* & other *Elders* of every particular Church (if such there be) to *Rule and Govern*: and to the Brotherhood to *Consent* according to the *Rule of the Gospel.*

8. That all Professors as before described, are bound in duty, as they have opportunity, to joyn themselves as *fixed*

Members of some particular Church; their thus joyning, being part of their professed subjection to the *Gospel of Christ*, & an instituted means of their Establishment & Edification; whereby they are under the *Pastoral Care*, and in case of *scandalous* or *offensive walking*, may be Authoritatively Admonished or Censured for their recovery, & for vindication of the *Truth*, & the *Church* professing it.

9. That a *visible Professor* thus joined to a *particular Church*, ought to continue stedfastly with the said Church; & not forsake the Ministry & Ordinances there *dispensed*, without an orderly *seeking* a *recommendation* unto another Church. Which ought to be given, when the case of the person apparently requires it.

II. *Of the* Ministry.

1. WE agree, That the *Ministerial Office* is instituted by Jesus Christ, for the Gathering, Guiding Edifying Governing of his *Church*; and to continue to the end of the world.

2. They who are called to this *Office*, ought to be endued with *competent Learning*, & *Ministerial Gifts*, as also with the Grace of God, found in Judgment,

not Novices in the Faith & Knowledge of the Gospel; without scandal, of holy Conversation, & such as *devote* themselves to the Work & Service thereof.

3. That Ordinarily none shall be Ordained to the work of this Ministry, but such as are *called* and *chosen* thereunto by a particular Church.

4. That in so great & weighty a matter, as the calling & chusing a *Pastor*, we judg it ordinarily requisite, That every such Church consult & advise with the *Pastors* of Neighbouring Congregations.

5. That after such *Advice*, the Person *consulted about*, being chosen by the Brotherhood of that *particular Church* over which he is to be set, & he accepting, be duly ordained, & *set apart* to his Office over them; wherein t's ordinarily requisite, That the *Pastors* of *Neighbouring Congregations* concur with the *Preaching-Elder*, or *Elders*, if such there be.

6. That whereas such *Ordination* is only intended for such as never *before had been* ordained to the *Ministerial Office*; If any judg, *that in the case also* of the *removal* of one *formerly ordained*, to a new Station or

Pastoral Charge, there ought to be alike solemn recommending him & his *Labours to the Grace & Blessing of God*; no different Sentiments or Practice herein, shall be any occasion of *Contention* or *Breach of Communion* among us.

7. It is expedient, that they who enter on the *work of Preaching the Gospel*, be not only qualified for Communion of Saints; but also that, except in *cases extraordinary*, they give proof of their *Gifts* & *fitness* for the said *work*, unto the *Pastors* of Churches *of known abilities* to discern & judg of their *qualifications*; That they *may be* sent forth with *Solemn Approbation* & *Prayer*; which we judge needful, that no doubt may remain concerning their being Called to the work; and for preventing (as much as in us lieth) *Ignorant and rash Intruders*.

III. *Of* Censures.

1. AS it *cannot be avoided*, but that in the *Purest Churches* on Earth, there will sometimes *Offences* & *Scandals* arise by *reason of Hypocrisie* & *prevailing corruption*; so Christ *hath made* it the Duty of every Church, to reform it self by *Spiritual Remedies*, appointed by him to

be applied in all such cases; *viz.* *Admonition* and *Excommunication*.

2. *Admonition*, being the rebuking of an *Offending Member* in order to *conviction*, is in case of *private offences to be performed* according to the Rule in *Mat.* 18. *v.* 15, 16, 17 & in case of *publick offences*, openly *before the* Church, as the *Honour of the Gospel*, & *nature of the Scandal shall require*: And if either of the *Admonitions* take place for the recovery of the *fallen Person*, all further proceedings in a way of *censure*, are thereon to cease, and *satisfaction* to be declared accordingly.

3. When all *due means* are used, according to the *Order of the Gospel*, for the restoring an *offending & scandalous Brother*, & he notwithstanding remains Impenitent, the Censure of *Excommunication* is to be proceeded unto; Wherein the *Pastor* & other *Elders* (if there be such) are to lead, and go before the *Church*; & the Brotherhood to give their consent, in a way of obedience unto Christ, and unto the *Elders*, as over them in the Lord.

4. It may sometimes come to pass, that a *Church-Member*, not otherwise

Scandalous, may *sinfully withdraw*, and divide himself from the *Communion of the Church* to which he belongeth: In which case, when all *due means* for the reducing him, prove ineffectual, he having hereby cut himself off from *that Churches Communion*; the *Church* may justly esteem & declare it self discharged of any further inspection over him.

IV. *Of* Communion *of* Churches.

1. WE Agree, that *Particular Churches* ought not to walk so distinct & separate from each other, as not to have care & tenderness towards one another. But their *Pastors* ought to have frequent meetings together, that by mutual Advice, Support, Encouragement, and Brotherly intercourse, they may strengthen the hearts and hands of each other in the *ways of the Lord.*

2. That none of *our Particular Churches* shall be *subordinate* to one another; each being endued with *equality of Power* from Jesus Christ. And that none of the said particular Churches, their Officer, or Officers, shall exercise any *Power*, or have any *Superiority* over any other Church, or their Officers.

3. That known Members of particu-

lar Churches, constituted as aforesaid, may have occasional Communion with one another in the *Ordinances of the Gospel*, viz. the *Word*, *Prayer*, *Sacraments*, *Singing Psalms*, dispensed according to the mind of Christ: Unless that Church with which they desire Communion, hath any just exception against them.

4 That we ought not to admit any one to be a Member of our respective *Congregations*, that hath joined himself to another, without endeavours of mutual Satisfaction of the *Congregations concerned*.

5. That *one Church* ought not to blame the Proceedings of *another*, until it hath heard what *that Church* charged, *its Elders*, or *Messengers*, can say in vindication of themselves from any charge of *irregular* or *injurious Proceedings*.

6. That we are most willing & ready to give an account of our *Church Proceedings* to each other, when desired; for preventing or removing any offences that may arise among us. Likewise we shall be ready to give the right hand of *fellowship*, & walk together according to the *Gospel Rules* of *Communion of Churches*.

V. *Of* Deacons & Ruling Elders.

WE agree, The Office of a *Deacon* is of Divine Appointment, & that it belongs to their Office to receive, lay out, & distribute the *Churches Stock* to its *proper uses*, by the direction of the *Pastor*, & the Brethren if need be. And whereas divers are of *opinion*, That there is also the Office of *Ruling Elders*, who labour not in *word & doctrine*; & others think otherwise; We agree, That *this difference* make no *breach* among us.

VI. *Of Occasional* Meeting *of Ministers*, &c

1. WE agree, That in order to *concord*, & in any *other weighty & difficult cases*, it is needful, & according to the *mind of Christ*, that the Ministers of several Churches be consulted & advised with about such matters.

2. That such Meetings may consist of *smaller* or *greater Numbers*, as the matter shall require.

3. That *particular Churches*, their respective *Elders*, & *Members*, ought to have a reverential regard to their *judgment* so given, & not dissent therefrom, without *apparent grounds from the word of God*.

VII. *Of our* Demeanour *towards the* Civil MAGISTRATE.

1. WE do reckon our selves obliged continually to pray for God's *Protection*, *Guidance*, and *Blessing* upon the *Rulers* set over us.

2. That we ought to yield unto them not only *subjection in the Lord*, but *support*, according to our station & abilities.

3. That if at any time it shall be their pleasure to call together any Number of us, or require any *account* of our *Affairs*, & the state of our *Congregations*, we shall most readily express all *dutiful regard* to them herein.

VIII. *Of a* Confession *of* Faith.

AS to what appertains to *soundness of Judgment* in *matters of Faith*, we esteem it sufficient, That a Church acknowledge the *Scriptures to be the word of God*, the *perfect & only Rule of Faith and Practice*; & own either the Doctrinal part of those commonly called the *Articles* of the Church of *England*, or the *Confession*, or *Catechisms*, *Shorter or Larger*, compiled by the *Assembly* at *Westminster*, or the *Confession* agreed on at the *Savoy*, to be agreeable to the said Rule.

IX. *Of our* Duty & Deportment *towards them that are not in Communion with us.*

WE judge it our duty to bear a *Christian Respect* to all Christians, according to their several Ranks and Stations, that are not of our *Persuasion* or *Communion*.

2. As for such as may be ignorant of the Principles of the *Christian Religion*, or of *vicious conversation*, we shall in our respective Places, as they give opportunity, endeavour to explain to them the *Doctrine of Life and Salvation*, and to our uttermost persuade them to be reconciled to God.

3. That such who appear to have the *Essential Requisites* to *Church-Communion*, we shall willingly receive them in the Lord, not troubling them with Disputes about *lesser matters*.

As we Assent to the forementioned HEADS of AGREEMENT; *so we Unanimously Resolve, as the Lord shall enable us, to* Practice *according to them.*

FINIS.

ERRATA. In the Dedication, Pag. 4. l. 13. *for* Nam'd, *read* Examin'd. In the Book, pag 41. l. 11. *r. In Necessarijs.*